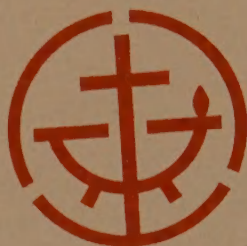


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SOUTHERN METHODISM IN KOREA

Thirtieth Anniversary

**EDITED BY
J. S. RYANG**

**PUBLISHED BY BOARD OF MISSIONS,
KOREA ANNUAL CONFERENCE,
METHODIST EPISCOPAL CHURCH, SOUTH,
SEOUL, KOREA.**

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DEDICATION

TO ALL THE MISSIONARIES, MEN AND WOMEN
WHO HAVE LABOURED AND ARE LABOURING FOR
THE ESTABLISHMENT OF THE KINGDOM OF GOD
IN KOREA

THIS VOLUME IS AFFECTIONATELY INSCRIBED

J. S. R.

School of Theology
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NOTICE TO THE READERS

Finally this volume is ready to present to the public, but there are a few things that require to be understood :

✓ 1. The articles contained in this book were written in 1927 when the Thirtieth Anniversary was taken place.

✓ 2. The type was set by those who knew no English and the proof was read by the one who was not an expert.

3. It is not a history of the Southern Methodist Church in Korea, but material for it.

4. It took two years to get the names of place and officers of the Annual Meeting of 1905. Yet the exact date of the Meeting is not discovered even unto this day. This is a sample of the difficulties met with.

5. Even the Minutes of the Annual Meetings are not reliable in arranging the chronological roll of missionaries. The Editor now believes that the years of their arrival in Korea are correct, and the months are "nearly" correct.

6. Some names of the missionaries in the Minutes are spelt differently and there is no way to ascertain which is correct. If there is any mistake in a name, it is due to the ignorance of the Editor—and blame him.

7. It is regrettable that we have not the pictures of all the missionaries who have been connected with the Korean work, but the Editor did his best.

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6. Ruby Kendrick, a Lover of Korea The Editor
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8. In Memory of Mrs. J. P. Campbell
9. In Memory of James R. Moores
10. In Memory of Pauline G. Randle

THIRTIETH ANNIVERSARY

OF THE FOUNDING

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

IN KOREA

INTRODUCTORY STATEMENT

The introduction of Southern Methodism into Korea was a great event not only in the history of modern missions, but also in the history of the Korean civilization. During the last thirty years, the Southern Methodist Church has undertaken to do many things in Korea to lift up the physical and spiritual life of the Korean people, such as the evangelistic, educational, medical, industrial, social and literary work, all of which may be regarded as great success. From the beginning to September 1st, 1926, in the Church, 25,605 persons were baptized and Yen 726,354.52 were raised for various purposes; in the hospitals, 491,471 patients were treated; and in schools, about 30,000 boys and girls received education. The statistical report shows that at present (September 1st, 1926), there are 19,129 church adherents, including 8,733 full members, 446 church groups with 396 church buildings, 388 Sunday Schools with 12,888 scholars, 286 Woman's Missionary Societies with 4,528 members, 77 schools for boys and 72 schools for girls with a student body of 7,689 boys and girls of various ages, besides 18 kindergartens where 1,802 children are attending. In order to operate these, the Board of Missions of the Southern Methodist Church has appointed, up to September 1st, 1926, forty men and fifty eight single ladies to Korea, besides employing hundreds of Koreans as preachers, Bible women and teachers. The work of the Southern Methodist Church together with those of the other Protestant denominations working in Korea, has changed the history of the Korean people by changing the careers of many individual lives with the power of the Gospel of

Jesus Christ. In other words, many Koreans have been saved through the full and free grace of Jesus Christ, which the Southern Methodist Church has proclaimed throughout the peninsula. Had all the wonderful actions and their results been written down in a book, it would be like a "Second Book of Acts."

A period of thirty years is counted as a generation and the Southern Methodist Church has been working in Korea just a generation! Labor of love for a generation! It may be proper to mention how this Celebration of Thirtieth Anniversary came about. At a meeting of the Presiding Elders in April 1925, Bishop H. A. Boaz presiding, a recommendation from the Wonsan District that the thirtieth anniversary of the opening of our Korea Mission be celebrated in 1926 was presented. This suggestion met the hearty approval of the Bishop and the Presiding Elders, and Bishop Boaz appointed J. L. Gerdine, R. A. Hardie, Miss Wagner, T. H. Yun, Sin Suk Koo and J. S. Ryang as a committee to prepare and report to the coming Conference a plan and program for such celebration. This Committee met in Seoul on June 9th and after consultation decided upon the following plan and program ;

PLAN AND PROGRAM FOR CELEBRATION

of the Thirtieth Anniversary of the Opening of the Korea Mission of the Methodist Episcopal Church, South

1. That the entire Church celebrate with a special program on October 16th and 17th, the 30th anniversary of the arrival of Bishop E. R. Hendrix and Dr. C. F. Reid for the purpose of opening our mission work. At the same time, we may have an exhibition of the results of our mission work during that period.

2. That the organization and development of our work in Korea is the result of the united effort and sacrifice of the missionaries and Korean workers, following the command of Jesus Christ, it is proposed that a list of such workers, men and women, with a record of the number of years of service

and a few facts as to the place and character of their work and also colored charts covering this record be prepared for use in the exhibition.

3. That a statistical report and colored charts on the growth and development of the church be also prepared for the exhibit, to cover the following items, membership, baptisms, number of churches, number of parsonages, Woman's Missionary Societies, Epworth Leagues, Sunday Schools, etc.

4. That a statistical report and colored charts on the educational and philanthropic work of the church be prepared for the exhibit, to cover the work of the schools, hospitals and Social Evangelistic Centers.

5. After the celebration and exhibit that, making use of the material above mentioned, a history of the mission be compiled and published both in English and in Korean.

6. That as a perpetual memorial of the celebration a fund of at least ₩ 10,000.00 be raised as an endowment fund for the Conference self-support.

(a) The method of raising the endowment to be individual, church, circuit and district contributions and medals and banners to be given to the largest givers of each of these classes.

(b) The sale of gold and silver badges in commemoration of the occasion, the profit going into this fund.

7. In order to carry out the above plan that the following committees be appointed by the conference.

- (a) A commission of seven members to have general charge of the celebration.
- (b) A committee of five on missionaries and their work.
- (c) A committee of five on Korean workers and their work.
- (d) A committee of five on the spiritual development of the church.
- (e) A committee of five on the educational work of the church.
- (f) A committee of five on the philanthropic work of the church.
- (g) A committee of five on the training of Christian workers.
- (h) A committee of three on the compilation of the History of our work.
- (i) A committee of nine on raising the endowment fund.

8. That as preparatory to the celebration, one day in the Conference session of 1926 be set aside to this interest and after the celebration, on Oct. 16th and 17th, that each district have a celebration at some central point and following that, that each local church have such a celebration. That the conference for 1926 be held in Seoul and the meeting on the day set aside in the interest of the celebration be held on the ground of Carolina Institute.

9. That the expenses of the celebration be provided as follows :

- (a) That a collection be taken at the present session of the conference.
- (b) That Voluntary contributions from church members or others.
- (c) That the Mission be asked to contribute such amount as it can provide.

The Annual Conference of 1925 unanimously adopted the above Plan and appointed a Commission consisting Rev. J. S. Ryang, Chairman, Rev. J. L. Gerdine, Rev. F. K. Gamble, Miss Hotense Tinsley, Rev. D. W. Lim, Rev. K. S. Sin and Rev. C. S. Hong to carry it out in the fall of 1926 as designated in the Plan. But owing to the fact that the condition of Korea, financially and otherwise, was not favorable for such a Plan, besides the Board of Missions at Nashville was struggling to overcome the financial difficulties, the Celebration was recommended to postpone to 1927. Even in 1927, the condition of the country had not been improved, nor the obstacles to such an elaborated Celebration were removed. We had therefore to decide to have the Celebration with a simple program, which was taken place on September 10th, during our Tenth Annual Conference, in our Chongkyo Church, Seoul. The following was the program :

PROGRAM FOR THE MORNING

1. Hymn No. 234 (Bringing in the sheaves)
2. Prayer.....By Rev. Chung Choon Soo.
3. Opening Remarks.....By the Chairman.
4. The Work of Pioneering.....By Dr. R. A. Hardie.
5. Woman's Council Workers.....By Miss Ellasue Wagner.
6. During the Thirty Years.....By Rev. Kim Heung Soon.
7. Solo..By Miss Hong Soon-ok.
8. Our Medical Work.....By Dr. W. T. Reid.
9. Our Bible Woman's Work.....By Mrs. Choi Naomi.
10. Next Thirty Years.....By Bishop W. N. Ainsworth.
11. Doxology.....By Congregation.
12. Benediction.....By Rev. C. N. Weems.

PROGRAM FOR THE EVENING

1. Hymn No. 8 (O, for a thousand tongues to sing)
2. Prayer.....By Rev. Hong Chong Sook.
3. Our Evangelistic Work.....By Miss Kate Cooper.
4. Solo.....By Miss Cordelia Erwin.
5. Thirty Years Ago.....By Hon. T. H. Yun.
6. Doxology.....By Congregation.
7. Benediction.....By Rev. L. C. Brannon.

After the Celebration, we wanted to publish a booklet in both English and Korean for the information of the Church. But the Editor was so heavily burdened with many duties and the publication delayed. During the last two years, however, the Editor put all his spare time to the collection of facts and the material has grown to be the present book form.

We appreciate the cooperation of several friends whose writings made this Volume possible.

The Editor desires to add a word that it is by no means a history, and a history was not intended to be written. Nevertheless, the contents of this book will furnish a good deal of material for a History of Southern Methodism in Korea. We are earnestly hoping that some one may soon write a history for the information of men and the glory of God.

J. S. RYANG.

Seoul, Korea, October 1929.

DATES, PLACES AND OFFICERS OF THE ANNUAL SESSIONS OF THE KOREA MISSION AND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

<i>No.</i>	<i>Date.</i>	<i>Place.</i>	<i>President.</i>	<i>Secretaries.</i>
1.	December 8, 1897.	Seoul.	Dr. C. F. Reid.	C. T. Collyer.
2.	Sept. 17-21, 1898.	Seoul.	Bishop A. W. Wilson.	C. T. Collyer.
3.	Sept. 27-28. Oct. 10-11, 1899.	Seoul.	Dr. W. R. Lambuth.	J. R. Moose.
4.	Sept. 21-25, 1900.	Seoul.	Bishop A. W. Wilson.	J. R. Moose.
5.	Sept. 14-18, 1901.	Seoul.	Dr. C. F. Reid.	C. T. Collyer.
6.	Sept. 24-29, 1902.	Seoul.	Bishop C. B. Galloway.	C. T. Collyer, Miss Harbough.
7.	Sept. 24-28, 1903.	Seoul.	Rev. J. R. Moose.	C. G. Hounshell,
8.	Sept. 14-17, 1904.	Seoul.	Rev. J. R. Moose.	C. G. Hounshell,
9.	Sept. 1905. (1)	Seoul.	Rev. W. G. Cram.	C. T. Collyer, Miss Harbough.
10.	Sept. 17-19, 1906. (2)	Seoul.	Bishop W. A. Candler.	C. G. Hounshell, Miss Ivey.
11.	June 20-25, 1907.	Seoul.	Bishop A. W. Wilson.	C. T. Collyer, Miss Dye.
12.	Sept. 16-19, 1908. (2)	Songdo.	Bishop Seth Ward.	C. S. Collyer, Miss Batey.
13.	Sept. 2-6, 1909.	Seoul.	Rev. J. L. Gerdine.	F. K. Gamble.
14.	Sept. 16-21, 1910.	Songdo.	Bishop E. E. Hoss.	F. K. Gamble.
15.	Sept. 18-22, 1911.	Wonsan.	Bishop W. B. Murrah.	J. W. Hitch.
16.	Sept. 5-12, 1912.	Songdo.	Bishop W. B. Murrah.	J. W. Hitch.
17.	Sept. 17-25, 1913.	Seoul.	Bishop W. B. Murrah.	F. K. Gamble, Miss Reed.
18.	Aug. 19-24, 1914. (3)	Wonsan.	Bishop James Atkins.	F. K. Gamble, Lyu Kyung Sang.
19.	Sept. 29 Oct. 4, 1915.	Songdo.	Bishop E. E. Hoss.	J. W. Hitch, Lyu Kyung Sang
20.	Sept. 13-18, 1916.	Seoul.	Dr. W. G. Cram.	J. W. Hitch, J. S. Ryang.
21.	Sept. 21-24 1917.	Wonsan.	Bishop J. C. Kilgo.	J. W. Hitch, Kim Chi Whan

Annual Conferences

1.	Oct. 31 Nov. 4, 1918. (4)	Songdo.	Bishop W. F. McMurry.	J. W. Hitch, Kim Chi Whan.
2.	Sept. 3-9, 1919.	Wonsan.	Bishop W. R. Lambuth.	J. O. J. Taylor, Lyu Chul Soo.
3.	Sept. 15-19, 1920.	Seoul.	Bishop W. R. Lambuth.	J. O. J. Taylor, Lyu Chul Soo.
4.	Sept. 14-19, 1921.	Seoul.	Dr. W. G. Cram.	A. W. Wasson, Kim In Yung.
5.	Sept. 12-15, 1922.	Songdo.	Bishop H. A. Boaz.	J. W. Hitch, Kim In Yung.

DATES, PLACES AND OFFICERS

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6.	Aug. 30 Sept. 3, 1823.	Seoul.	Bishop H. A. Boaz.	J. W. Hitch. Kim In Yung.
7.	Sept. 5-9, 1924.	Songdo.	Bishop H. A. Boaz.	J. W. Hitch, Kim In Yung,
8.	Sept. 3-8, 1925.	Seoul.	Bishop H. A. Boaz.	J. W. Hitch, Chang Byeng Ik.
9.	Sept. 2-6, 1926.	Seoul.	Bishop W. N. Ainsworth.	J. W. Hitch, Chang Byeng Ik.
10.	Sept. 8-13, 1927.	Seoul.	Bishop W. N. Ainsworth.	E. W. Anderson, Chang Byeng Ik.
11.	Sept. 5-9, 1928.	Wonsan.	Bishop W. N. Ainsworth.	E. W. Anderson, Kim In Yung.
12.	Sept. 4-9, 1929.	Seoul.	Bishop W. N. Ainsworth.	V. W. Peters, Kim In Yung.

- (1) The Reports to the Annual Meeting have been printed, but no Minutes have anywhere been preserved.
- (2) The Minutes of the Annual Session have been printed, but no reports have been preserved.
- (3) From this year, the Korean preachers were admitted into the Annual Meeting to participate the business of the Mission in accordance with the General Conference legislation.
- (4) The Korea Mission was erected to be an Annual Conference by the General Conference.



LIST OF OUR BISHOPS WHO HAVE VISITED KOREA

- | | |
|-----------------------------|---|
| 1. Bishop E. R. Hendrix | Visited Korea in 1895 |
| 2. Bishop A. W. Wilson | Visited Korea in 1898, 1900 and 1907 |
| 3. Bishop C. B. Galloway | Visited Korea in 1902 |
| 4. Bishop W. A. Candler. | Visited Korea in 1906 |
| 5. Bishop Seth Ward | Visited Korea in 1908 |
| 6. Bishop E. E. Hoss | Visited Korea in 1910 and 1915 |
| 7. Bishop W. B. Murrah | Visited Korea in 1911, 1912 and 1913 |
| 8. Bishop James Atkins | Visited Korea in 1914 |
| 9. Bishop J. C. Kilgo | Visited Korea in 1917 |
| 10. Bishop W. F. McMurry | Visited Korea in 1918 |
| 11. Bishop W. R. Lambuth | Visited Korea in (1899 and 1907 as
Missionary Secretary) 1919, 1920
and 1921. |
| 12. Bishop H. A. Boaz | Visited Korea in 1922, 1923, 1924 and
1925 |
| 13. Bishop W. N. Ainsworth. | Visited Korea in 1926, 1927, 1928 and
1929. |

LIST OF OUR MISSIONARY SECRETARIES WHO HAVE VISITED KOREA

- | | |
|---|--|
| 1. Dr. W. R. Lambuth, | Visited Korea in 1899 and 1907
(again in 1919, 1920 and 1921 as
Bishop.) |
| 2. Mrs. Alice B. Cobb, | Visited Korea in 1907 |
| 3. Dr. W. W. Pinson, | Visited Korea in 1912 and 1922 |
| 4. Dr. Ed. F. Cook, | Visited Korea in 1914 |
| 5. Dr. Belle H. Bennett,
(President of the Woman's
Missionary Council) | Visited Korea in 1916 |
| 6. Miss Mabel Head, | Visited Korea in 1916 |
| 7. Dr. E. H. Rawlings, | Visited Korea in 1919 |
| 8. Miss Mabel K. Howell, | Visited Korea in 1919 and 1922 |
| 9. Dr. F. S. Parker,
(General Secretary of the
Epworth League Board and
member of the Board of
Missions.) | Visited Korea in 1921 |
| 10. Judge W. Erskine Williams,
(President of the Board of
Lay Activities and member
of the Board of Missions.) | Visited Korea in 1924 |
| 11. Dr. O. E. Goddard, | Visited Korea in 1927 |
| 12. Miss Esther Case, | Visited Korea in 1927 |

CHRONOLOGICAL ROLL OF MISSIONARIES

No.	Name	Date of Arrival in Korea	Remarks
1.	Rev. C. F. Reid, D.D.	Aug. 1896.	Returned home in 1901 and died on Oct. 7th 1915.
2.	Rev. C. T. Collyer,	Jan. 1897.	Returned home in 1919 and transferred to home Conf. in 1921.
3.	Mrs. Josephine P. Campbell,	Oct. 1897.	Died in Seoul on Nov. 12th, 1920.
4.	Rev. R. A. Hardie, M.D.,	May 1898.	Effective. (Came to Korea in Sept. 1890 under Canadian Colleges Mission.)
5.	Miss Fannie Hinds,	Dec. 1898.	Married to Rev. M. C. Fenwick in 1903.
6.	Rev. J. R. Moose,	Sept. 1899.	Returned home in 1917 and came back to Korea in 1921 and again returned home in 1924 and died on August 28, 1928.
7.	Miss Arrena Carroll,	Sept. 1899.	Married to Rev. C. T. Collyer in 1910.
8.	Miss Sadie B. Harbough,	March 1901.	Married to Dr. J. W. Hirst in 1906 and died in Seoul in 1928.
9.	J. B. Ross, M. D.,	Aug. 1901.	Effective.
10.	Miss Mary Knowles,	Oct. 1901.	Married to Dr. J. B. Ross in 1906 and died in 1917.
11.	Rev. C. G. Hounshell, D.D.,	Dec. 1901.	Returned home in 1908.
12.	Miss Josephine Hounshell,	Sept. 1902.	Married to Rev. L. O. McCutchen in 1907.
13.	Rev. W. G. Cram, D.D., LL.D.,	Nov. 1902.	Returned home in 1922 and transferred to home Conf. and elected Gen. Secretary of the Board of Missions in 1926.

THIRTIETH ANNIVERSARY

No.	Name	Date of Arrival in Korea	Remarks
14.	Rev. J. L. Gerdine,	Nov. 1902.	Effective.
15.	J. E. Sawdon, M. D.,	Aug. 1903.	Returned home after a few weeks in Korea.
16.	Miss Ellasue Wagner,	Nov. 1904.	Effective.
17.	Miss Cordelia Erwin,	Aug. 1905.	Effective.
18.	Miss Mattie M. Ivey,	Aug. 1905.	Returned home in 1913 and died in 1918.
19.	Rev. A. W. Wasson, LL. D.,	Sept. 1905.	Returned home in 1925 and still on furlough list.
20.	Miss Lillian Nichols,	Oct. 1906.	Effective.
21.	Miss Eleanor Dye,	Oct. 1906.	Married to Rev. J. L. Gerdine in 1911.
22.	Miss Mary D. Myers,	Oct. 1906.	Returned home in 1926 and still on furlough list.
23.	J. W. Reed, M. D.,	Apr. 1907.	Returned home in 1909.
24.	Rev. E. L. Peerman,	June 1907.	Returned home in 1913.
25.	Miss M. Iveie Batey,	Sept. 1907.	Married to Rev. E. L. Peerman in 1911.
26.	Miss Ruby Kendrick,	Sept. 1907.	Died in Seoul on June 19th, 1908.
27.	Miss Rubie Lilly,	Sept. 1907.	Married to Rev. J. W. Hitch in 1909.
28.	W. T. Reid, M. D.,	Sept. 1907.	Returned home in 1928 and resigned.
29.	Mr. J. A. Thompson,	Sept. 1907.	Returned home in 1914
30.	Rev. M. B. Stokes,	Sept. 1907.	Effective.
31.	Rev. J. W. Hitch,	Oct. 1907.	Returned home in 1927 and transferred to home Conf.
32.	Rev. F. K. Gamble,	Oct. 1908.	Returned home in 1915 and came back to Korea in 1921 and returned home in 1927 and transferred to home Conf.
33.	W. C. Mayes, M. D.,	Oct. 1908.	Returned home in 1910
34.	Miss Mary Johnstone,	Oct. 1908.	Married to Rev. E. Kagin in 1913.
35.	Miss Kate Cooper,	Oct. 1908.	Effective.

CHRONOLOGICAL ROLL

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No.	Name	Date of Arrival in Korea	Remarks
36.	Rev. C. N. Weems,	Sept. 1909	Effective.
37.	Miss Hallie Buie,	Oct. 1909	Effective.
38.	Miss Laura Edwards,	Oct. 1909.	Effective.
39.	Miss Elsie Lowe,	Oct. 1909.	Married to Mr. L. H. Snyder in 1912,
40.	Miss Hotense Tinsley,	Aug. 1910.	Effective.
41.	Mr. D. Frank Higgins,	Sept. 1910.	Resigned in 1913.
42.	Miss Alice D. Noyes,	Sept. 1910.	Returned home in 1918
43.	Miss Bertha Smith,	Sept. 1910.	Effective.
44.	Miss Gilberta Harris, R. N.,	Oct. 1910.	Returned home in 1916 and married afterwards
45.	Rev. L. C. Brannon,	Dec. 1910.	Effective.
46.	Mr. C. H. Deal,	Dec. 1910.	Returned home in 1928 and resigned.
47.	Miss Lillie M. Reed,	Aug. 1911.	Returned home in 1916 and married to Rev. A. L. Smith.
48.	Miss Carrie U. Jackson,	Aug. 1911.	Effective.
49.	Miss Myrtle Barker,	Aug. 1911.	Married to Rev. L. C. Brannon in 1913.
50.	Miss Ida Hankins,	Aug. 1911.	Effective.
51.	Miss Bertha Tucker,	Aug. 1911.	Returned home in 1923 and transferred to Cuba.
52.	N. H. Bowman, M. D.,	Aug. 1911.	Returned home 1913.
53.	Miss Bessie Oliver,	Sept. 1912.	Effective.
54.	Miss Laura Summers,	Sept. 1912.	Returned home in 1913 and married.
55.	Miss Mae Owings,	Sept. 1912.	Returned home in 1914
56.	Rev. V. R. Turner,	Sept. 1912.	Effective.
57.	Rev. F. G. Vesey,	Sept. 1912.	Resigned in 1920.
58.	Rev. B. A. Powell,	Aug. 1913.	Returned home in 1915.
59.	Miss Agnes Graham,	Aug. 1913.	Effective.
60.	Miss Eva Hardie,	Aug. 1913.	Married to Mr. C. P. Wilson in 1919.
61.	Miss Bessie Hardie,	Aug. 1913.	Married to Mr. J. E. Fisher in 1917.
62.	Rev. L. P. Anderson,	Aug. 1914.	Effective.
63.	Rev. E. W. Anderson, M.D.,	Oct. 1914.	Effective.
64.	Miss Allene Pearce,	Oct. 1914.	Returned home in 1918
65.	J. B. Trice, M.D.,	Jan. 1915.	Returned home after a few months in Korea.

No.	Name	Date of Arrival in Korea	Remarks
66.	Miss Ellie Gray,	Aug. 1915.	Returned home in 1920
67.	Miss Rosa Lowder, R.N.,	Feb. 1916.	Effective.
68.	Miss Grace McCubbins, R.N.	Sept. 1917.	Married to Dr. J. B. Ross in 1920.
69.	P. L. Hill, M.D.,	Sept. 1917.	Returned home in 1926.
70.	F. M. Stites, M.D.,	Dec. 1917.	Returned home in 1923.
71.	Miss Pauline G. Randle,	Sept 1918.	Died in Seoul on May 19, 1925,
72.	Rev. J. O. J. Taylor,	Sept. 1918.	Went to Siberia in 1922 and returned home in 1923 and transferred to home Conference.
73.	Rev. Claud Mingledorff,	Sept. 1918.	Returned home in 1924 and transferred.
74.	Miss Carrie Turner, R.N.,	Aug. 1919.	Returned home in 1924 and married to Mr. John Townsend.
75.	Rev. T. J. Carter,	Sept. 1919.	Returned home in 1924
76.	Prof. J. E. Fisher, Ph.D.,	Oct. 1919.	Effective.
77.	Rev. S. E. Spencer,	Sept. 1921.	Resigned and returned home in spring of 1922.
78.	Rev. C. G. Shearouse,	Sept. 1921.	Returned home in 1925 and transferred.
79.	Miss Annie J. Hanson,	Sept. 1921.	Returned home in 1923 and married to Mr. E. H. Swain in 1927.
80.	Mrs. Velma H. Maynor,	Sept. 1921.	Effective.
81.	Miss Linda Bray, R.N.,	Sept. 1921.	Returned home in 1924
82.	Alice Furry, R.N.	Sept. 1921.	Returned home in 1926
83.	Miss Mabel Cocke,	Sept. 1921.	Returned home in 1923 and married.
84.	Miss Mary Vic Mauk,	Sept. 1921.	Returned home in 1926.
85.	W. R. Cate, M.D.,	Nov. 1921.	Returned home in 1926.
86.	W. C. Bruff, M.D.,	Jan. 1921.	Returned home after a few months.
87.	Prof. L. H. Snyder,	Apr. 1922.	Effective. (Came to Korea in Aug. 1907 under Y. M. C. A.)
88.	Miss Ruby Lee,	Aug. 1922.	Effective.
89.	Miss Alice McMakin,	Aug. 1922.	Effective.

CHRONOLOGICAL ROLL

13

No.	Name	Dats of Arrival iu Korea	Remarks
90.	Miss Clara Howard,	Aug. 1923.	Effective.
91.	Miss Blanche Houser, R.N.,	Aug. 1923.	Effective.
92.	Miss Margaret Light,	Aug. 1923.	Married to Mr. W. N. Nash in 1925.
93.	Mrs. M. E. Goodlett,	Aug. 1923.	Self-supporting and teaching in Holston.
94.	Miss Sadie M. Moore,	Aug. 1924.	Effective.
95.	Miss Nannie G. Black,	Aug. 1924.	Effective.
96.	Miss Helen Rosser, R.N.,	Aug. 1924.	Effective.
97.	Miss Olive Smith,	Aug. 1925.	Effective.
98.	Miss Euline Smith,	Aug. 1925.	Effective.
99.	Miss Ruth Diggs,	Aug. 1926.	Effective.
100.	Rev. R. D. Swinney,	Apr. 1927.	Effective.
101.	Pev. Roy Price,	June 1927.	Effective.
102.	Miss Margarèt Billingsley,	Sept. 1927.	Effective.
103.	Miss Josephine Demeron,	Sept. 1927.	Effective.
104.	Miss Nell Dyer,	Sept. 1927.	Effective.
105.	Miss Leah Hartley,	Sept. 1927.	Returned home in 1929.
106.	Miss Mabel Cherry,	Aug. 1928.	Language study. (First came to Korea in Aug. 1923 as ■ teacher to missionaries' children in Wonsan and stayed three years.)
107.	H. H. Boehning, M.D.	Aug. 1928.	Language study.
108.	Rev. J. M. Norris,	Aug. 1928.	Language study.
109.	Miss Maude Nelson, R. N.,	Aug. 1928.	Language study.
110.	Rev. V. W. Peters,	Aug. 1928.	Language study.
111.	Rev. R. H. Lewis,	Aug. 1929.	Language study.
112.	E. W. Demaree, M.D.,	Nov. 1929.	Language study.
113.	Rev. E. B. Emmerich,	Dec. 1929.	Language study.

SOME NOTABLE FACTS
IN THE
HISTORY OF THE KOREA MISSION AND CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH, SOUTH
(1885—1929)

(The following facts have been collected from the Minutes of the Annual Meetings, pamphlets, diaries and various sources.—the Editor.)

1885

In February, Mr. T. H. Yun went to Shanghai, China and attended the Anglo-Chinese College, of which Dr. Young J. Allen was President.

1887

On April 3rd, Sunday, Mr. T. H. Yun was baptized by Rev. W. B. Bonnell in Shanghai and became the first Korean member of the Methodist Episcopal Church, South.

1888

In October, Mr. T. H. Yun left Shanghai for America. On November 4th, Sunday, Mr. Yun reached Nashville, Tennessee. Here he attended the Theological Department of Vanderbilt University, of which Dr. W. F. Tillett was Dean.

1890

In September, Mr. T. H. Yun went to Oxford, Georgia to attend Emory College, of which Dr. W. A. Candler was President.

1893

On March 11th, Mr. Yun gave his savings, about two hundred dollars gold, to Dr. W. A. Candler, then President of Emory College and later Bishop of the Methodist Episcopal Church, South, requesting him to establish a Christian school in Korea.

On November 14th, Mr. T. H. Yun returned to Shanghai and taught in the Anglo-Chinese College.

1894

(On July 25th, the Chino-Japanese war was broke out).

1895

On February 13th, Wednesday, Mr. T. H. Yun returned to Seoul from Shanghai by way of Chemulpo after an absence of ten years. After returned to Korea, Mr. Yun wrote several letters to Dr. W. A. Candler of Emory College and to Dr. Young J. Allen of Shanghai and asked them to open a missionary work in Korea.

(On April 17th, the Chino-Japanese war was closed by signing the Shimonoseki treaty).

On August 19th, Monday, Mr. T. H. Yun wrote a letter to Bishop E. R. Hendrix asking him to include Korea in his plan of visitation.

(On October 8th, Tuesday, Queen Minn was murdered in Seoul).

On October 13th, Sunday, Bishop E. R. Hendrix and Dr. C. F. Reid arrived in Seoul by way of Chemulpo. After staying in Seoul for a few days, they decided to open a missionary work in Korea and purchased a piece of property at Nam-song-hyen, on which the Bank of Chosen now stands.

On October 17th, Thursday, at 7:30 P. M., Laura Yun, about a year old daughter of Mr. and Mrs. T. H. Yun, was baptized by Bishop Hendrix in the Seoul Union Church.

On October 21st, Monday, at 9:30 A. M., Bishop Hendrix and Dr. Reid left Seoul.

NOTE :—The date of arrival of Bishop Hendrix and Dr. Reid in Korea here does not tally with that of the printed Minutes, in which it has been recorded that Bishop Hendrix and Dr. Reid left Shanghai on the 13th instead of arrived in Korea on the 13th. But we have here followed the diary of Mr. T. H. Yun who has recorded all important events in his diary ever since from his student life in Japan some forty years ago. Here we reproduce some portions of Mr. Yun's diary which show the dates concerned.—the Editor.

"August 19, 1895 乙未六月廿九 Monday. Very hot—cool both ends of the day. Wrote to Bishop Hendrix asking him to take in Corea in his plan of visitation. Time very late in September or October.

"October 13, 1895 乙未八月廿五 Sunday. At 1 A. M. went to Riongsan with Mr. Appenzeller to meet Bishop Hendrix and Dr. Reid. The river steamer didn't come in until 5 A. M. but the parties we wanted for were not on board. Learned that the Bishop's party, on the boat's being stuck on the sand bar down the river, took to their feet and made for Seoul over land. Felt very sorry for them. On our way back called on Brother Junkin's outside the South Gate. Bishop Hendrix and Dr. Reid were in bed. The latter especially was perfectly delighted to see me. So was I to see him. Took them to the Ladies' Home for breakfast and rest.

"October 17, 1895 乙未八月廿九 Thursday. Bishop Hendrix and Dr. Reid took tiffin (Corean) with us Miss Rothweiller also.....At 7:30 with my precious Darling went to the Church to have our baby baptized by Bishop Hendrix. She behaved most beautifully throughout the long service.

"October 21, 1895 乙未九月初四 Monday.....Bishop Hendrix and Dr. Reid left Seoul this A. M. 9:30 for Chemulpo. Wrote to Dr. Allen."

The following halfton cuts are portions of Mr. Yun's hand written diary

Aug 19 95 乙未六月廿九 Monday
 Very hot—cool both ends of the day
 Wrote to Bishop Hendrix asking him to take in Corea
 in his plan of visitation Time very late in Sept or
 October

X Oct 13-95 2 P. M. 4 30 Sund.

At 1 A.M. went to Riongan with Mr. Appenzeller to meet Bish. & Kendrick & Dr. Reid. The river steamer didn't come in until 6 A.M. but the parties we waited for were not on board. Learned that the Bishop's party on the boat's being situated on the bank bar down the river took to their feet & made for Seoul over land. I left at 7 A.M.

Oct 17-95 2 P. M. 4 10 Th.

Bishop's Kendrick & Dr. Reid took coffin (Cowan) with us. Miss Rothwilde, also.

X At 7 1/2 with my precious Darling went to the church to have our baby baptized by Bish. Kendrick. She behaved most beautifully through the long service.

X Oct 21-95 2 P. M. 4 10 A Sp. W. & M.

My Darling Sick of a severe cold. Bishop H. & Dr. Reid left Seoul this morning for Mulpo. North to Seoul.

1896

On May 28th, Dr. C. F. Reid came back to Seoul to repair the house which he was going to occupy and returned to Shanghai after a few weeks.

On August 14th, Dr. C. F. Reid and his family arrived in Seoul from Shanghai, being the first missionary appointed to Korea from the Methodist Episcopal Church, South. After two weeks, Dr. Reid received his appointment as "Presiding

Elder of the Korea District of the China Mission Conference" by Bishop Hendrix.

General W. N. Yun, father of Mr. T. H. Yun, made a donation of one thousand yen (¥ 1,000.00) to the Mission to help to start a school in Korea.

In December, Mr. Kim Heung Soon was employed as a colporteur, being the first Korean engaged in the work of the Methodist Episcopal Church, South. With Mr. Kim Heung Soon and Mr. Kim Chu Hyen, the first evangelistic work was begun at once in Ko-yang and the vicinity.

1897

On January 27th, Rev. C. T. Collyer arrived in Seoul as the second missionary to Korea, coming with Mr. T. H. Yun who was returning from his visit to Europe.

On February 9th, in spite of the bitter cold weather, Dr. C. F. Reid and Mr. T. H. Yun left Seoul on horse back, in order to visit Songdo. They reached Songdo in the afternoon of next day and stayed in the home of Mr. Yi Keun Hyuk, a man of wealth and position and an uncle of Mr. Yun, who gave much assistance in establishing the work in Songdo.

On May 2nd, Dr. C. F. Reid organized the first congregation in Korea in Ko-yang Eup, after baptizing twenty four adults and three infants. To this congregation, Mr. T. H. Yun presented a house and lot for meeting place.

In May, at the Annual Meeting, the Board of Missions, set Korea as a separate Mission of the Church and appointed Dr. C. F. Reid as Superintendent.

On June 21st, Sunday, the first public service in Seoul was held in a house on Dr. Reid's compound, in which Mr. T. H. Yun preached the sermon. This congregation grew out to be the Water Gate Church, which is now called, Kwang-he-moon Church.

On September 10th, the First Session of the Korea District Conference was held in Seoul and the territory was divided into two Circuits, namely, Seoul and Songdo. Dr. C. F. Reid was presiding and Mr. T. H. Yun was secretary.

On October 9th, Mrs. Josephine P. Campbell, the first lady missionary to Korea from the Methodist Episcopal Church, South, representing the Woman's Board of Foreign Missions, who had been in China about ten years as a missionary, arrived in Seoul with Miss Dora Yui, a Chinese young lady who helped Mrs. Campbell a great deal in the first few years. Miss Yui went back to China in August 1903.

On November 15th, Rev. C. T. Collyer and family removed to Songdo.

On December 8th, the First Annual Meeting of the Korea Mission was held in Dr. Reid's residence in Seoul. Dr. Reid was presiding. At the session, the statistical reports were made as follows; Missionaries: 2 men, 2 wives, 1 single lady. 2 colporteurs, 6 infants and 45 adults were baptized, 48 full members, 108 probationers, 4 chapels the value of which was \$ 1,750.00, and native contributions was amounted to Yen 191.12.

1898

On January 16th, Sunday, the First Quarterly Conference of the Seoul Circuit was held in Ko-yang Eup and the first communion service of our Church in Korea was also held.

On May 1st, a day school was opened in Seoul with three girls and two boys under the supervision of Mrs. C. F. Reid.

On May 15th, by cable message, Dr. R. A. Hardie was appointed to the Mission as the first medical missionary to Korea. Dr. and Mrs. Hardie had been in Korea as missionaries ever since 1890 under the auspices of the Canadian Colleges Mission.

In May, a first Christian service was held in Mr. Collyer's house in Songdo and was continued till a regular church was established.

On August 1st, the Ladies Home at Kokandong was occupied.

On September 17th-21st, the Second Annual Meeting of the Mission was held in Seoul. Bishop A. W. Wilson came to Korea and presided.

On October 2nd, a boarding school for girls was started by Mrs. Campbell in Ko-kan-doing, Seoul, with five pupils, which was the beginning of Carolina Institute or Pai Wha School, which has now High School, Primary and Kindergarten departments and the value of the plant and the equipments is worth about three hundred thousand Yen.

Mr. T. H. Yun donated a peice of property outside the Pai Chai Haktang to the Mission, which was sold to a German firm and realized about a thousand Yen.

1899

A portion of the Discipline of the Church was translated into Korean and published by Dr. C. F. Reid.

In April, Dr. C. F. Reid and family were forced by ill-health to return to the United States.

A medical work was begun by Dr. R. A. Hardie in a ginseng shed in Songdo, which was the beginning of the Ivey Hospital.

On September 27-28, and October 10-11th, the Third Annual Meeting of the Mission was held in Seoul. Dr. (later Bishop) W. R. Lambuth, Secretary of the Board of Missions, who was visiting Korea, presided.

South Ward Church in Songdo was organized, which was the first regular congregation in Songdo.

1900

During February 15th to March 1st, the first training class for Class-leaders and Stewards was held in Seoul.

Beginning from Easter Sunday, April 15th, regular Sunday services were held in the chapel of Carolina Institute at Ko-kan-dong or Chakol, which was the beginning of Chong-kyo Church in Seoul.

On September 21-25th, the Fourth Annual Meeting of the Mission was held in Seoul. Bishop A. W. Wilson came and presided.

Wonsan station was opened with Dr. and Mrs. R. A. Hardie who arrived in Wonsan on December 15th.

1901

On March 31st, at Chi-kyung-tuh, Kimwha, Dr. R. A. Hardie organized the first church in Kangwon Province after baptized fifteen adults. This church became center of a circuit called "Chikyung-tuh Circuit" for many years.

On May 17th, Mrs. C. F. Reid died in the United States.

In July, a dispensary work was begun in Wonsan, which was the beginning of the Wonsan Christian Hospital.

On September 14-18th, the Fifth Annual Meeting of the Mission was held in Seoul. Dr. C. F. Reid, Superintendent of the Mission, came back to Korea and presided the Meeting.

During the Annual Meeting, on Sunday, the "Louise Walker Chapel" located on the Carolina Institute compound was completed and dedicated. The congregation which used to worship in this chapel moved to the present Chongkyo Church in 1910.

Soon after the Annual Meeting, Dr. C. F. Reid returned to the United States and never came back to Korea.

In September, the first service was held in ginseng shed in Songdo with six men and two women, which was the beginning of the North Ward Church.

On October 10th, the entire work of the Methodist Episcopal Mission in Wonsan and the Eastern coast was transferred to our Mission.

In November, Miss Carroll and Miss Knowles went to Wonsan and began the woman's work in Wonsan and purchased the property belonging to the Methodist Episcopal Mission.

1902

(On June 11th, Rev. H. G. Appenzeller of the Methodist Episcopal Mission was drowned near Mokpo.)

On September 24-29th, the Sixth Annual Meeting of the Mission was held in Seoul, which was presided by Bishop C. B. Galloway.

At the Annual Meeting, a fraternal letter from Dr. G. H. Jones, representing the Methodist Episcopal Mission, which

extended a cordial invitation to the Mission to cooperate in the educational work in Pai Chai Haktang, which proposition was accepted and Rev. C. G. Hounshell was appointed to Pai Chai Haktang from that year, which work was continued till 1906.

(A committee was appointed to prepare a union hymnal for all the churches in Korea.)

1903

On September 14-28th, the Seventh Annual Meeting of the Mission was held in Seoul and in the absence of the Bishop in Charge, Rev. J. R. Moose was elected President.

A boarding school for girls was started in Wonsan by Miss Carroll and Miss Knowles, which was the beginning of Lucy Cuninggim School which has now High School, Primary and Kindergarten departments, the value of the plant and equipments is worth about two hundred and fifty thousand Yen.

(A revival fire which swept the whole country in four or five years was started in a prayer meeting among the missionaries in Wonsan.)

(In October, the Korean Young Men's Christian Association was organized in Seoul.)

1904

(On February 9th, the Russo-Japanese war was broke out at Chemulpo.)

On September 14-17th, the Eighth Annual Meeting of the Mission was held in Seoul and in the absence of the Bishop in Charge, Rev. J. R. Moose was elected President.

Mr. Yun Seung Keun, a faithful and effective Korean evangelist (Exhorter), who paid "conscience money" to the Korean government after conversion, which was the first of that kind ever recorded in the annals of Korea, died in Sai-sool-mak, Kimwha county.

On September 17th, at the Korea District Conference which was held in Seoul, Kim Heung Soon was regularly licensed to preach, being the first time in the Methodist Episcopal Church, South.

On December 19th, a boarding school was opened in Songdo by Miss Carroll with twelve girls, which was the beginning of Holston Institute which has now the High School, Primary and Kindergarten departments and the value of the plant and the equipments is worth about two hundred and fifty thousand Yen.

1905

(On February 10th, Mrs. T. H. Yun, who helped the woman's work in Seoul very much in the first few years of its beginning, died and was buried in the foreign cemetery in Seoul.)

In September, the Ninth Annual Meeting of the Mission was held in Seoul and in the absence of the Bishop in Charge, Rev. W. G. Cram was elected President. The reports of the missionaries have been printed but the Minutes of the sessions have not been preserved.

(September 5th, the Russo-Japanese war was closed by signing the Portsmouth treaty.)

(On November 17th, the treaty of Protectorate was signed.)

1906

In April, a school for young widows was started by Mrs. W. G. Cram in Songdo, which was the beginning of Mary Helm School for married women.

In June, the school and dormitory building of Carolina Institute at Chakol was completed at the cost of three thousand dollars gold.

On September 17-19th, the Tenth Annual Meeting of the Mission was held in Seoul, which was presided by Bishop W. A. Candler.

On September 18th, at the District Conference, Chung Choon Soo and Chu Han Myung were licensed to preach being the second time in the Mission.

On September 19th, at the Mission Meeting, the adoption of the name of the Church in Korean, "Kam-ni-kyo-hoi," by the M. E. Mission same as ours was approved.

On October 3rd, the Anglo-Korean School was started in an old ginseng shed in Songdo with fourteen students under the principalship of Hon. T. H. Yun. This was the beginning of the Songdo Higher Common School which has now the High School, Textile, Dairy, and Primary departments. The total value of the plant and equipments is estimated at about five hundred thousand Yen.

The Mission compound in Seoul, where the Bank of Chosen now is, was sold at sixty-six thousand Yen and a new compound at Sachickol was purchased.

In November, the Ladies Home (Tallulah Hargrove) in Songdo was completed and occupied.

(On December 16th, a Korean Mission was established in San Francisco, California, under the auspices of the Woman's Home Mission Society of the Methodist Episcopal Church, South, extending missionary work of Southern Methodism among the Koreans on the Pacific Coast, Rev. C. F. Reid, D. D. was superintendent and Rev. J. S. Ryang was preacher.)

1906 was the tenth anniversary of the Mission. The statistical report at the Annual Meeting was very encouraging. The number of missionaries 14, 7 men 7 single ladies, not including Rev. J. R. Moose and Miss Carroll who were absent on furlough. The number of Korean workers 34, including 11 preachers, 15 colporteurs and 8 Bible women. The number of church adherents 2,911, including 1,217 full members, 1,694 probationers. The number of societies 129 and that of church buildings 47. The number of Sunday Schools 24, and that of Sunday School scholars 1,412. The total contributions for all purposes for the year amounted to Yen 3,796.62. The total number of boys in our schools 92 and that of girls 80. The total number of persons have been baptized during the ten years was 2,323, including 1,620 adults and 730 infants.

1907

(The great revival which was started in 1903 reached its height in 1907 and shoke the whole country.)

On June 20-25th, the Eleventh Annual Meeting of the Mission which was held in Carolina Institute, was presided by Bishop A. W. Wilson. At that time, Dr. (Later Bishop) W. R. Lambuth, Secretary of the Board of Missions, Mrs. Alice

Cobb, Secretary of the Woman's Board of Foreign Missions and Mrs. Wilson came with the Bishop also.

At the Annual Meeting, it was decided to organize a Union Biblical Institute jointly with the Methodist Episcopal Mission, in order to train the Korean ministry. This was the beginning of the Union Methodist Theological Seminary in Seoul.

(On July 19th, the Korean Emperor was abididated in favor of the Crown Prince.)

Sang-ni Church in Wonsan was built and the most part of the expenses was met by the Korean members of the church.

1908

(In March, the Korea Annual Conference of the Methodist Episcopal Church was organized in Seoul.)

Dr. and Mrs. M. H. Hamil visited Korea for the interest of Sunday School work.

On June 19th, Miss Ruby Kendrick, after having been in Korea only about nine months, died in Severance Hospital after operation, being the first Southern Methodist missionary died on the Korean soil. Her body was burried in the foreign cemetery in Seoul and a stone monument was erected, on which engraved her own words, "If I had a thousand lives to live, Korea should have them all."

Choonchun station was opened with Rev. and Mrs. J. R. Moose, who reached Choonchun September 30th.

On September 16-19th, the Twelfth Annual Meeting of the Mission was held in Songdo for the first time, which was presided by Bishop Seth Ward.

On September 18th, Yi Hwa Choon and Hong Chong Sook were licensed to preach, being the third time in the Korea Mission.

From this Annual Meeting, the Korea Mission was for the first time divided into three Districts, namely, Seoul-Songdo, Choonchun, and Wonsan Districts.

At the Annual Meeting, it was decided to do some missionary work for the Koreans in Kando and appointed Yi Hwa

Choon, a local preacher, and two colporteurs with him. They arrived in Rong Jung in November. This work, however, was transferred to the Canadian Presbyterian Mission after one year.

A Woman's Bible School, which was later known as "Joy Hardie Bible School," was established in Songdo and "Alice Cobb Bible School" in Wonsan was established in that year also.

(The Salvation Army began its work in Korea.)

The main building of Ivey Hospital in Songdo was built at a cost of five thousand dollars gold.

(On December 21st, the first number of "The Korean Evangel," a monthly magazine in the Korean language published by the Korean Mission of the Methodist Episcopal Church, South, in San Francisco, California, appeared. Dr. C. F. Reid and Rev. J. S. Ryang were editors and this paper was continued for three years circulating many copies each month in Korea.)

1909

On February 5th, Mrs. C. T. Collyer died in Pyeng Yang.

An industrial work—weaving—was started in the Anglo-Korean School in Songdo, which was the beginning of the Textile Department.

In April, Yi Duk Soo, a faithful Local Preacher, died in Choonchun, being the first regular Korean preacher died on duty.

The main building of the Holston Institute was completed.

In June, the first class was graduated from Lucy Cuninggim School in Wonsan.

A stone dormitory of the Anglo-Korean School in Songdo was built at the cost of five thousand dollars gold and used as class rooms from September of that year.

On September 2-6th, the Thirteenth Annual Meeting of the Mission was held in Seoul. In the absence of Bishop Ward who was ill in Japan then, Rev. J. L. Gerdine was elected President.

In September, the Water Mark Church in Seoul was organized.

(In September, at the General Council of the Missionaries in Korea, a slogan, "A Million Souls for Christ" was adopted and the campaign for the same started at once. At that time, Dr. J. Wilber Chapman and Mr. Charles M. Alexander, famous evangelists visited Korea.)

(On October 20th, Prince Ito was assassinated at Harbin.)

(In that year the final arrangement for division of territory among different Missions was completed.)

1910

A plant was purchased in Seoul jointly with the Methodist Episcopal Mission at the cost of six thousand dollars gold, on which the Union Methodist Theological Seminary was permanently established.

In February, Mr. T. H. Yun went to America to attend the meetings of the Laymen's Missionary Movement.

In May, a preaching place was started at the outside of the West Gate, Seoul, which grew to be the Sukkyo Church.

In June, the first class graduated from Carolina Institute, Seoul.

The new Chongkyo Church building in Seoul was completed and occupied.

(On August 29th, Korea was annexed to Japan.)

On September 16-21st, the Fourteenth Annual Meeting of the Mission was held in Songdo, which was presided by Bishop E. E. Hoss.

The Wonsan Christian Hospital building was completed.

1911

On February 5th, with complicity in the "conspiracy case", Hon. T. H. Yun, the Principal of the Anglo-Korean School, was arrested in Seoul and imprisoned.

A Nurses' Training School was established in Ivey Hospital in Songdo with Miss Gilberta Harris as superintendent.

Publication of the Korean Christian Advocate, a union paper for the two Methodist Churches in Korea, was begun, which was continued until 1915.

On September 18-22nd, the Fifteenth Annual Meeting of the Mission was held in Wonsan for the first time, which was presided by Bishop W. B. Murrah.

On October 1st, Sunday, in Chongkyo Church, Seoul, Bishop Murrah ordained Kim Heung Soon, Chung Choon Soo, and Chu Han Myung as Local Deacons. This was the first class of Korean preachers were ever ordained in the Methodist Episcopal Church, South.

In December, the first class of forty five members was graduated from the Union Methodist Theological Seminary in Seoul. Six of them were our own preachers.

(The entire Bible was translated into Korean and published in that year.)

1911 was the fifteenth anniversary of the Mission. At the Annual Meeting, the statistical report was made as follows ; Number of Missionaries on the field was 24, 14 men and 10 single ladies, not including those who were absent on furlough. Number of Korean workers was 151, including 39 preachers, 31 colporteurs and 81 Bible women. Number of church adherents was 8,851, including 6,743 full members, and 2,108 probationers. Number of societies was 295 and that of church buildings was 185, the value of which amounted to Yen 46,984.00. Number of Korean parsonages was 40, the value of which was amounted to Yen 3,640. Number of Sunday Schools was 160, officers and teachers 527 and number of Sunday School scholars was 8,245. Total contributions for all purposes for the year was amounted to Yen 8,633.73.

1912

On September 5-12th, the Sixteenth Annual Meeting of the Mission was held in Songdo, which was presided by Bishop W. B. Murrah.

On September 8th, Sunday, in the North Ward Church, Songdo, Bishop Murrah ordained Hong Chong Sook and Yi Hwa Choon as Local Deacons. This was the second class of Korean preachers ordained in our Church in Korea.

Dr. W. W. Pinson, General Secretary of the Board of Missions, and Mrs. Pinson visited Korea at the time of the Annual Meeting.

At the Annual Meeting, the Mission decided to cooperate with other Missions in Pierson Memorial Bible School in Seoul.

The Mission decided to take a share in the Severance Medical Collage and Hospital in Seoul.

(In September, the General Assembly of the Presbyterian Church of Korea was organized.)

1913

In June, after nine years of work, the first class was graduated from Holston Institute, Songdo.

In September, the new building of Carolina Institute on new location in Pil Woon Dong, was completed and occupied.

On September 17-25th, the Seventeenth Annual Meeting of the Mission was held in Seoul, which was presided by Bishop W. B. Murrah.

On December 20th, a Woman's Missionary Society was organized by eleven women in Wonsan under the leadership of Mrs. Kim Hannah, which was the first one in our Church in Korea. Similar organizations were started in other Districts also.

The new stone building of the North Ward Church in Songdo was completed and dedicated on December 21st.

1914

The Water Mark Church in Seoul was completed and dedicated on January 25th, Sunday.

In June, the Ladies Home on Pil Woon Dong, Seoul, was completed and occupied.

On July 21st, the first class of three nurses were graduated from Nurses' Training School in Ivey Hospital.

(In August, the great World War was broke out in Europe.)

On August 19-24th, the Eighteenth Annual Meeting of the Mission was held in Lucy Cuninggim School, Wonsan, which was presided by Bishop James Atkins. From this year's Annual Meeting, the Korean preachers began to participate the business of the Annual Meeting of the Mission as full members for the first time in the history in accordance with the General Conference Legislation. In this session, thirty two missionaries, both men and women, and twenty

two Korean preachers were present. At this Annual Meeting, it was decided to have two lay representatives from each District from the next Annual Meeting.

Dr. Ed. F. Cook, Foreign Secretary of the Board of Missions, visited Korea at the time of the Annual Meeting.

On August 23rd, Bishop Atkins ordained Oh Wha Yung, Kim Yung Hak and Choi Tai Gon as Local Deacons. This was the third time for the Korean preachers to be ordained in the Church.

The new building of the South Ward Church in Songdo was completed and dedicated.

1915

(On February 13th, Hon. T. H. Yun was released after full four years of imprisonment.)

A large and selected portion of the Discipline of our Church was retranslated into Korean and published, by Rev. W. G. Cram, being the second time.

On September 29-October 4th, the Nineteenth Annual Meeting of the Mission was held in North Ward Church in Songdo, which was presided by Bishop E. E. Hoss, and 12 lay delegates attended the sessions for the first time.

On October 3rd, Bishop Hoss ordained Rev. Kim Heung Soon, Rev. Chung Choon Soo and Rev. J. S. Ryang as Elders for the first time in the Korea Mission. The last named was ordained Deacon by Bishop Collins Denny at the Tennessee Conference in 1912. On the same day, Yu Si Gook, Han In Soo, Pak Hak Myen, Sin Kong Sook and Chung Chai Duk were ordained as Local Deacons by Bishop Hoss.

On October 7th, Dr. C. F. Reid, Founder of the Korea Mission of the Church, died in Kentucky at the age of sixty six.

(The main building of the Union Methodist Theological Seminary was completed in the fall.)

The Mission decided to participate in Chosen Christian College, a union institution in Seoul.

(In December, the Christian Messenger, a union Christian weekly for all the churches in Korea started.)

1916

(In February, the first number of "The Theological World," published by the Union Methodist Theological Seminary, appeared.)

On September 13-18th, the Twentieth Annual Meeting of the Mission was held in Chongkyo Church in Seoul. In the absence of the Bishop in Charge, Rev. W. G. Cram, D. D., was elected President.

Miss Belle H. Bennett, LL. D., President of the Woman's Missionary Council, and Miss Mabel Head, Secretary of the Woman's Department of the Board of Missions, visited Korea at the time of the Annual Meeting.

(In October, Rev. H. G. Underwood, D. D., President of Chosen Christian College died in the United States.)

1916 was the twentieth anniversary of the Mission and the statistical report made for the year at the Annual Meeting was as follows ; Number of missionaries on the field was 33, 15 men and 18 single ladies, not including those who were absent on furlough. Number of Korean workers was 114, including 11 ordained pastors, 39 preachers, 25 colporteurs, and 39 Bible women. Number of church adherents was 9,811, including 5,764 full members, 935 probationers and 3,112 seekers. Number of societies was 241 and that of church buildings was 192, the value of which was amounted to Yen 73,782.00. Number of Korean parsonages was 43, the value of which was Yen 7,561.00. Number of Sunday Schools was 146, that of teachers and officers was 428, and that of Sunday School scholars was 5,867. Total contributions for all purposes of the year were amounted to Yen 11,412.46, including Yen 3,971.84 on preachers' salaries.

1917

On September 21-24th, the Twenty-first Annual Meeting of the Mission was held in Sangni Church, Wonsan. Bishop J. C. Kilgo came and presided the sessions.

At this Annual Meeting, the constitution of the Federal Council of the Presbyterian and Methodist Churches in Korea was ratified and ten delegates to that Council were elected.

At this Annual Meeting, a resolution was adopted to memorialize the General Conference of 1918 to erect a Korea Annual Conference with the Korea Mission.

Rev. J. R. Moose and family, soon after the Annual Meeting, were forced to return home by ill-health.

Mrs. J. B. Ross (nee Miss Knowles) died in the United States.

1918

On September 17-19th, the Committee of Eight on Plans for the Centenary Celebration on the Field, met in Seoul and prepared an extensive program for the Korean Church, which was adopted by the Sub-Commission for Korea in October.

In October, Bishop W. F. McMurry came to Korea to organize the Korea Annual Conference in accordance with the General Conference legislation, which was held from October 31st to November 4th in the chapel of Songdo Higher Common School, Songdo. The charter members of the Conference were; C. T. Collyer, R. A. Hardie, J. R. Moose (absent), W. G. Cram (absent), J. L. Gerdine, M. B. Stokes, L. C. Brannon (absent), V. R. Turner, E. W. Anderson, J. W. Hitch. C. N. Weems and J. O. J. Taylor were admitted into full connection. Lay delegates; Kim Ki Tai, Yi Chang Whan, Chung Choon Soo, Yi Kong Sun, Yang Chang Wha, Sin Hoo Seung, Kim In Soo and Cho Kwan Ho.

On November 1st, at the third session, eleven Korean preachers were admitted into the Conference on trial, namely, Yi Hwa Choon, Kim Yung Hak, Yu Si Gook, Sinn Kong Sook, Chung Chai Duk, Kang Cho Won, Yu Han Ik, J. S. Ryang, Yu Chul Soo, Kim Chi Whan and Han In Soo.

On November 3rd, Yu Han Ik, Choi Soo Yung, Lyu Kyung Sang, Pai Sun Bum, Yu Suk Hong, and Yi Suk Won were ordained as Local Deacons.

Following the plans laid down by the Board of Missions, Celebration of the Centenary of the Methodist Missions was decided upon and Rev. J. S. Ryang was appointed at the Conference as the Centenary Secretary of the Conference.

(On November 11th, armistice in World War signed at Sanlis.)

(On December 12th, the main building of the Union Methodist Theological Seminary was destroyed by fire and was restored in 1920.)

1919

In January, the first number of "The Centenary Bulletin," a monthly publication for the interest of the Centenary in Korea appeared.

(On March 1st, "The Independence Movement" was started in all parts of Korea and many of our preachers and members were involved).

(On March 3rd, the funeral of the late Korean Emperor took place in Seoul).

(On June 28th, Peace Treaty in World War was signed at Versailles.)

The whole book of the Discipline of our Church was for the first time translated into Korean by Rev. J. S. Ryang and published in August.

On September 3-9th, the Second Annual Conference was held in Lucy Cuninggim School in Wonsan and Bishop W. R. Lambuth came and presided it.

On September 7th, Bishop Lambuth ordained Yu Chul Soo and Kim Ki Soon as Local Deacons.

Dr. E. H. Rawlings and Miss Mabel K. Howell, Foreign Secretaries of the Board of Missions, and Mrs. Rawlings visited Korea at the time of the Conference and later in the year also.

(At the Meeting of Missionaries on Wonsan Beach, Bishop Lambuth appointed a committee consisting Rev. M. B. Stokes and Rev. J. S. Ryang to investigate the situation in Vladivostock and other places in Siberia and Manchuria in looking toward for ■ missionary work in those places).

(On September 29th, the Federal Council of Protestant Evangelical Missions in Korea sent ■ long communication to Baron Saito, Governor-General of Chosen, in regard to the necessary reforms in Korea.)

This year was the first anniversary of the erection of the Korea Annual Conference. The statistical report for the year was as follows, Number of missionaries on field was 32, not including those who were absent on furlough. Number of Korean workers 114, including 18 ordained pastors, 29 preachers, 28 colporteurs, and 44 Bible women.

Total number of church adherents was 9,460, including 5,077 full members, 800 probationers, 2,053 seekers and 1,530 baptized children. Number of societies was 217 and that of church buildings was 176, the value of which was amounted to Yen 115,165.00. Number of Korean parsonages was 38, the value of which was amounted to Yen 18,170.00. Number of Sunday schools was 162, that of Sunday school teachers and officers was 536, and that of Sunday school scholars was 5,761. Total contributions for all purposes were amounted to Yen 15,050.59, including Yen 8,926.02 for the support of preachers.

1920

From January to April, the Centenary Speaking Team visited every circuit in the Conference.

The Textile building of Songdo Higher Common School was completed at the cost of eight thousand dollars gold.

In May, Fagan Memorial Church at Chulwon was completed.

In July, Chulwon station was opened with Dr. and Mrs. E. W. Anderson and Miss Cordelia Erwin.

New Choonchun Hospital was completed at the cost of about Yen 35,000.00.

In August, on an urgent request, Dr. W. G. Cram and family returned to Korea after three years with the Centenary work in America.

On September 12th, Mrs. Kim Chung Hei, a famous woman educator, was baptized by Bishop W. R. Lambuth at the North Ward Church, Songdo.

On September 15-19th, the Third Annual Conference was held in Chongkyo Church, Seoul, which was presided by Bishop W. R. Lambuth.

On September 19th, Bishop Lambuth ordained Chun Chai Poong and Pak Bum Woo as Local Deacons.

(At the Annual Conference, in accordance with the resolutions adopted by the Board of Missions last May, Bishop Lambuth appointed Dr. W. G. Cram as Superintendent and Rev. Chung Chai Duk as missionary to open the Siberia-Manchuria Mission in that fall.)

At this conference, a class of nine Korean preachers, namely, Yi Hwa Choon, Yu Si Gook, Sin Kong Sook, Chung

Chai Duk, Kang Cho Won, Yu Han Ik, J. S. Ryang, Yu Chul Soo and Han In Soo were admitted into the Conference in full connection for the first time in the history of the Southern Methodist Church.

An aggressive and extensive Centenary Campaign was planned with Dr. W. G. Cram as General Secretary, Rev. J. S. Ryang as Conference Secretary and Rev. L. C. Brannon as Evangelistic Secretary, which work was continued for two years and which produced wonderful results—securing about 16,000 new believers and organizing about 150 new congregations.

In September, on the authorization of Bishop W. R. Lambuth, a piece of property in the very center of the city of Seoul was purchased by the Woman's Missionary Council at a price of two hundred thousand Yen, and the Seoul Social Evangelistic Center work was started with Miss M. D. Myers as Head Resident. This work has become a union enterprise since 1923.

(On October 6th, Dr. W. G. Cram, Rev. Chung Chai Duk and Rev. J. S. Ryang left for Manchuria and Siberia for the opening of missionary work in those places.)

On November 12th, Mrs. Josephine P. Campbell, the first lady missionary of our Church in Korea, died in Seoul at the age of sixty six and buried on the 15th in the Seoul Foreign Cemetery.

On December 6th, eighty-two representatives of Local Chapters met in Chongkyo Church, Seoul, and organized the Woman's Missionary Society of the Korea Conference.

1921

The main building of Songdo Higher Common School was built at the cost of \$ 37,000.00.

In July and August, Bishop W. R. Lambuth visited Korea, for the fifth time in his life, on his way to and from Siberia. It was his last to be in Korea.

(On August 1st, the First Annual Meeting of the Siberia-

Manchuria Mission was held at Nikolsk-Ussuriski, Siberia. Bishop Lambuth, Founder of the Mission, presided.)

Mrs. W. R. Lambuth made a donation of one thousand Yen to the Korea Annual Conference to buy a home for the superannuated preachers.

On September 14-19th, the Fourth Annual Conference was held in Chongkyo Church, Seoul, and in the absence of Bishop Lambuth who was ill in Japan then, Dr. W. G. Cram was elected President.

Dr. F. S. Parker, General Secretary of the Epworth League Board, visited Korea and Siberia in the fall.

On September 26th, Bishop W. R. Lambuth died in Yokohama, Japan, and was buried in Shanghai, China, on October 11th.

Rev. C. T. Collyer has been transferred to the Baltimore Conference.

Woman's Missionary Council took a full share in the Union Methodist Woman's Bible Training School in Seoul.

Rev. and Mrs. J. R. Moose came back to Korea and stationed in Chulwon.

1922

The first delegates from the Korea Annual Conference left Korea in March in order to attend the General Conference of our Church in May.

In May, the Woman's Missionary Society of the Korea Conference appointed Mrs. Choi Naomi to Siberia as its first missionary to work for the Korean women in that country. Mrs. Choi arrived in Siberia in August.

The Woman's Evangelistic Center building in Songdo was completed and the work was begun from May.

A Diary Department was started in Songdo Higher Common School with Mr. Allen Yun, the son of Mr. T. H. Yun, at the head, who had specialized on that subject at the University of Ohio.

(On July 20th, Dr. Belle H. Bennett, President of the Woman's Missionary Council, died in Kentucky at the age of seventy.)

In September, Bishop H. A. Boaz and family arrived in Seoul as a "Resident Bishop" for the first time in history.

On September 12-15th, the Fifth Annual Conference was held in the Chapel of Songdo Higher Common School, which was presided by Bishop H. A. Boaz.

On September 15th, Bishop Boaz ordained Kim In Yung, Lim Doo Wha, Yi In Goo, Kang Chai Yeh, Pak Chin Ha, Won Ik Sang, Kwon Sa Yong and Han Sa Yern as Local Deacons.

Dr. W. W. Pinson and Miss Mabel K. Howell, Secretaries of the Board of Missions, and Mrs. Pinson visited Korea at the time of the Conference and again in the winter.

In October, the work of enlargement and remodeling the Wonsan Christian Hospital was completed.

In November, Mr. T. H. Yun was elected to the Presidency of the Songdo Higher Common School, which office he held until September 1925.

On November 22-23rd, the Council on Policy of the Church, composed of seven missionaries and seven Koreans together with the Bishop in Charge, was organized in Seoul.

1923

(On May 3rd, by a cable message, Rev. J. S. Ryang was appointed to the superintendency of the Siberia Korean Mission by Bishop Boaz.)

(May 26th, Mrs. W. R. Lambuth died in Oakdale, California.)

In August, our Church at Changchun, a sea port to the Diamond Mountains, was completed at a cost of Yen 3,300.00 and dedicated by Bishop Boaz.

From August 30th to September 3rd, the Sixth Annual Conference was held in the Water Mark Church in Seoul, which was presided by Bishop H. A. Boaz.

At the Conference, Kim Sung Tai, Kim Chai Sun, Chang Chip, Pak Yern Suh and Yun Cha Hak were ordained as Deacons by Bishop Boaz.

A great effort was planned to conserve the great gains made during the Centenary campaign.

(On September 1st, a great earthquake, followed by fires and tidal waves, destroyed part of Tokyo and Yokohama.)

All the Centenary work was transferred to the office of the Conference Board of Missions which is called in Korean, "Chun-do-gook."

On December 1st, the Central Evangelistic Plant in Songdo was completed but occupied for work from next April.

1924

(On March 5th and 6th, a conference on Cooperation was met in the Pierson Memorial Bible School in Seoul by the representatives of the Policy Councils of the Methodist Episcopal Church and of the Methodist Episcopal Church, South.)

A delegate went to America to attend the Special Session of the General Conference which was met in July to consider the question of the Methodist Unification.

On September 5-9th, the Seventh Annual Conference was held in the Central Plant, Songdo, which was presided by Bishop H. A. Boaz.

Judge W. Erskine Williams, President of the Board of Lay Activities, and his wife, visited Korea at the time of the conference.

"The Brotherhood of Methodist Preachers" was organized in the Conference by adoption of its constitution and by-laws.

At the conference, Bishop Boaz ordained Chang Byeng Ik, Noh Byeng Duk, Hong Soon Kwan and Suh Ki Hoon as Deacons.

At this conference, Rev. J. S. Ryang was made the first Korean Presiding Elder and appointed to Chulwon District.

(At the Meeting of Missionaries on Wonsan Beach, a resolution was adopted expressing a regret for the "exclusion clause" in the immigration law passed in the U. S. Congress as a violation of international goodwill and contrary to the spirit and teaching of Christ.)

Rev. J. R. Moose and family, soon after the conference, returned to U. S. A. on account of Mr. Moose's illness.

(On November 23rd, Mr. W. C. Ivey, and on December 23rd, Mrs. W. C. Ivey, of Lynchburg, Va., a long time friends of Korea Mission, died. They gave \$ 14,500.00 to Ivey Hospital, Songdo in six occasions.)

1925

In April, Bishop Boaz appointed a special Committee of Six to prepare a plan for celebration of the 30th Anniversary of the opening the work in Korea.

On May 19th, Miss Pauline Randle, after an operation, died in Severance Hospital, Seoul.

On September 3-8th, the Eighth Annual Conference was held in Chongkyo Church, Seoul, which was presided by Bishop H. A. Boaz.

At the conference, Bishop Boaz ordained Yi Soo Man, Han Suk Won, Yi Ho Bin, Kim Chong Man, Noh Hyung Keun, Yi Ki Yern, Chun Chin Kyu, Yi Kyung Choong, Hong Byeng Sun, Nam Chun Woo and Yi Kwan Woon as Deacons.

At this conference, the special committee made a report and recommended that the Thirtieth Anniversary be held in October 1926.

A Mission Hall was authorized to open in a rented house in the city of Seoul with Rev. M. B. Stokes as Superintendent.

1926

The new main building of the Pai Wha (Carolina Institute) Higher Common School was completed at the cost of about eighty thousand Yen.

A kindergarten building attached to the Holston Higher Common School was completed at the cost of about twenty thousand Yen.

The Woman's Missionary Council has begun to participate in Ewha College which was founded in Seoul by the ladies of the W. M. F. S. of the Methodist Episcopal Church.

On September 2-6th, the Ninth Annual Conference was

held in Chongkyo Church, Seoul. Bishop W. N. Ainsworth came and presided it.

This year was the Thirtieth Anniversary of the Founding of the Methodist Episcopal Church, South, in Korea, but on account of several reasons, the celebration was postponed to the next year. At the Annual Conference in September, the statistical report was made as follows; The number of missionaries on field was 35, 14 men and 21 single ladies, not including those who were absent on furlough. Total number of Korean workers was 179, including 36 ordained pastors, 42 preachers, 11 colporteurs and 90 Bible women. Total number of church adherents was 19,085, including 8,733 full members, 1,827 probationers, 6,009 seekers, and 2,516 baptized infants. Total No. of societies was 446 and total No. of church buildings was 396, the value of which was amounted to Yen 438,380.00. No. of parsonages was 74, the value of which was amounted to Yen 54,955.00. No. of Sunday schools was 388, No. of Sunday school teachers and officers was 1,032 and No. of Sunday school scholars was 12,888. Total amount of contributions for all purposes during the conference year was amounted to Yen 80,828.94, including Yen 20,750.80 for the support of preachers.

A committee of five on Union of Methodism in Korea was appointed by the M. E. Conference in June and a similar committee was appointed by our Conference also.

At the conference, Paik Hyung Ki, Kim Joon Ok, Sin Hoo Seung and Yu Duk Soo were ordained Deacons by Bishop Ainsworth.

In September, the Woman's Evangelistic Center building in Wonsan was completed at a cost of Yen 28,000.00 and dedicated.

1927

On January 14th, Mrs. F. K. Gamble died in Severance Hospital.

Lucy Cuninggim School building in Wonsan was enlarged at the cost of about ten thousand dollars gold.

(On May 20th, Charles A. Lindburg left New York in a mono-plane and reached Paris next day in thirty three hours.)

In September, Bishop Ainsworth came back to Korea and presided the Meeting of Missionaries on Wonsan Beach and

the Tenth Annual Conference which was held in Chongkyo Church in Seoul on September 8-13th.

At the Conference, the Report of Joint Committee on Union of Methodism in Korea was adopted, which was previously adopted by the M. E. Conference in June. But our Conference adopted it with an addenda.

During the Conference, Chang Chong Sik, Suh Won Pil, Moon In Sook, Song Chung Keun and Kim Hyung Sik were ordained Deacons by Bishop W. N. Ainsworth.

On September 10th, during the Annual Conference, the Thirtieth Anniversary of the Founding of the Southern Methodist Church in Korea was celebrated with an all day program.

At this Conference, Rev. Kim Heung Soon and Rev. Yun Sang Eun were superannuated, which was the first time in the Korea Conference.

In October, Dr. O. E. Goddard, Foreign Secretary of the Board of Missions, visited Korea for the interest of revival campaign of the field.

(On November 11th, Bishop E. R. Hendrix, the first Southern Methodist Bishop who ever visited Korea and authorized to open the work in Korea, died in Kansas City, Missouri, at the age of eighty.)

In November, Miss Esther Case, Foreign Secretary of the Board of Missions, visited Korea for the interest of Woman's work.

1928

Mrs. Eleanor Yohn, representing the Woman's Missionary Society of the Korea Conference, attended the Jubilee Celebration of the Woman's Missionary Council, which was taken place at Scarritt College, Nashville, Tennessee, on March 14th.

(Five delegates, four Koreans and one missionary, who were elected by the Korean National Christian Council, attended the Enlarged Meeting of the International Missionary Council, which was held on Mount of Olives, Jerusalem, from March 24th to April 8th.)

(On May 18th, the General Conference of the Methodist Episcopal Church, assembled at Kansas City, Missouri adopted the Memorial presented by the Korea Annual Conference for Union of Methodism in Korea and appointed a Commission as requested in that Memorial.)

In June, the Woman's Missionary Society of the Korea Conference appointed Miss Yi Yeh Sun as a missionary to work among the Korean women in Osaka, Japan.

On August 28th, Rev. J. R. Moose, one of the pioneer missionaries of our Church in Korea, died in Greensboro, North Carolina.

On September 5-9th, the Eleventh Annual Conference was held in Sang-ni Church, Wonsan, which was presided by Bishop W. N. Ainsworth.

On September 9th, Bishop Ainsworth ordained Yi Yun Suk, Kim Kwang Ho, Cho Sin Il, Kim Won Kyu, Han Kyu Chul, Yi Kang Sam and Yi Chin Koo as Deacons.

It was ordered by this Conference to the Council on Policy to make a thorough survey of the situation and make recommendations to the next Annual Conference for adoption and action.

1929

(On April 18-20th, an Enlarged Meeting of the Korean National Christian Council was held in Seoul with one hundred delegates of the thirteen churches and missions. Dr. John R. Mott, Chairman of the International Missionary Council, was present.)

On September 4-9th, the Twelfth Annual Conference was held in Chongkyo Church, Seoul which was presided by Bishop Ainsworth.

At the Annual Conference, in accordance with the instructions given by the last Conference, the Council on Policy presented eight resolutions which were adopted with slight changes.

On September 8th, Bishop Ainsworth ordained Yu Byeng Ik, Yun Si Byeng, Pai Duk Yung, Yi Won Sup, Paik Hak Sin, Chun Heh Kyun, Kang Myeng Suk as Deacons.

At the Conference, representatives to the next General Conference were elected, clerical : Rev. D. W. Lim, and Rev. I. Y. Kim ; Lay : Dr. Y. S. Koo and Prof. C. H. Lee.

(Rev. J. S. Ryang was elected by the Siberia Korean Mission to represent that Mission at the next General Conference.)

最初朝鮮南監理教人
(尹致昊氏)의家庭



First Korean Southern Methodist Family : Hon. T. H. Yun, Mrs. Yun, Laura, Allen, and Caneler. (It was taken while Mr. Yun was governor of Wonsan.)

KOREA MISSION—GENERAL WORK

BY REV. R. A. HARDIE, M. D.



Rev. R. A. Hardie, M.D.
河經泳牧師

The Korea Mission of the Methodist Episcopal Church, South, originated in the desire to open a field in which experienced missionaries of the China Mission, unable to stand the trying climate of the lower Yangtse Valley, might be continued in effective service. North China was under consideration when an invitation to open work in Korea was received from Mr. Yi Keun Huk of Songdo, uncle of the Hon. T. H. Yun, Vice-Minister of Education in the Korean Government.

Bishop E. R. Hendrix then in charge of the China Mission Conference, at once decided to visit Korea. Accompanied by the Rev. C. F. Reid, he arrived in Seoul, October 13, 1895. The Annual Meetings of the Methodist Episcopal and Presbyterian Missions were then in session. This gave the visitors an opportunity to meet nearly all the Missionaries in Korea at that time. His Majesty the King, with whom they had an audience, requested the Bishop to send teachers to Korea. "The providential indications seemed so clear" that the Bishop decided to make a beginning at once. With the assistance of the Rev. W. B. Scranton M. D., Superintendent of the Mission of the M. E. Church, the visitors bought part of the site on which the Chosen Bank now stands and returned to Shanghai.

In the spring Dr. Reid was instructed to prepare a temporary residence on the site, and later to move with his family to Seoul, where they arrived on the 14th of August, 1896. Two weeks later he received his appointment as "Presiding Elder of the Korea District of the China Mission Conference." When the Board of Missions met in May 1897, Korea was set apart as a separate Mission, with Dr. Reid as Superintendent.

In the autumn of that year the Rev. C. T. Collyer, who had served the British and Foreign Bible Society in China for several years was appointed to the Korea Mission. He and his wife, who had been a member of the China Mission, were then on furlough, but they at once prepared to return to the Orient via England. Brother Collyer left Mrs. Collyer in Shanghai and arrived in Seoul alone, Jan. 27, 1897. With the assistance of two members transferred from the Methodist Episcopal Church, Dr. Reid had already begun evangelistic work in Seoul and the villages on the highway to Songdo. One of these was Mr. Kim Heung Soon, our first colporteur and preacher. (The first class of probationers was organized in Ko-yang-oo, 40 li from Seoul. Mr. T. H. Yun presented the group with a house and lot and here was organized on May 2, 1897, the first congregation of the M. E. Church, South, in Korea. On that date 24 adults and 3 children were baptized. A month later regular services were begun in Seoul, the first being a prayer meeting in Dr. Reid's home, June 17th, and the following Sunday, Mr. T. H. Yun, who had recently returned from Shanghai with his family and Mrs. Collyer, preached in a Korean room on the compound. In the autumn the compound was enlarged and one of the buildings on the new property made a chapel which would seat 150 people. In the mean time colportage work was being carried on in the territory between Seoul and Songdo. A group was organized in Pa-ju-oo with four baptized members. (A number of enquirers were enrolled in Ma-chun, Chuk sung and Yun-chun counties.) At the first District Conference, it was decided to divide the field worked into two circuits the territory from Seoul as far north as Pa-ju, to be known as the Seoul Circuit, and that from Songdo south to Mun-san-po, to be known as the Songdo Circuit. In November Brother Collyer moved his family to Songdo.

On October 9th Mrs. Josephine P. Campbell, who had been a missionary in China for ten years, arrived in Seoul as the first representative of the Women's Board. She was accompanied by Miss Ling-Tsu Yui who was of great assistance in

opening the work in Korea, and who since return to China in 1903 has done unusually effective work as an evangelist.

The First Annual Meeting of the Korea Mission convened in Dr. Reid's office, December 8, 1897 at 10 a. m., Dr. Reid presiding. Those present were Dr. and Mrs. C. F. Reid, C. T. Collyer, T. H. Yun, and Mrs. J. P. Campbell. At this session it was decided to ask the Board to send as soon as possible a medical missionary, a teacher for a Normal Training School, and an evangelistic missionary for work in Kang-won province. At the afternoon session the committee on statistics reported 45 members and 65 probationers in the Seoul Circuit, and 3 members and 43 probationers in the Songdo circuit. The property of the General Board was valued at \$ 1,750, and of the Women's Board \$1,000. The estimates committee asked for \$ 10,234 for the next year's work.

During 1898 Dr. Reid and Brother Collyer were busily engaged in evangelistic work. The first Quarterly Conference of the Seoul Circuit was held at Ko-yang on Sunday, Jan-16th, when 12 adults and 9 children were baptized and the first communion service of our Church in Korea held. The first Quarterly Conference of the Songdo Circuit was held at Mun-san-po Jan. 18th. The next day 13 adults and 3 children were baptized and the organization of the Mun-san-po Church effected by the appointment of Class Leaders and Stewards. Later groups were formed at Koriang-po and several other villages by Mr. Yun Sung Keun, formerly a drunkard, gambler and jailbird, who was becoming a most effective pioneer evangelist. With the aid of colporteurs employed by the British and Foreign Bible Society and the Korea Religious Tract Society, work was projected in Kang-won-do as far as Kim-wha and Choon-chun. During this year Mr. T. H. Yun preached regularly to the Seoul congregation. Brother Collyer's first duty was language study, but with the help of Kim Heung Soon and Bible colporteurs considerable work was done in Songdo and a number of near by villages. The two churches organized, one in Songdo and the other in Mun-san-po, were meeting current expenses. A

special donation of \$ 1800 for a residence in Songdo was received from the U. S. A. in May, and much of the rest of the year was spent in superintending the building of a double residence which later became known as "The India-Rubber House."

In May 1898 the number of missionaries was increased by the appointment of R. A. and Mrs. Hardie. Dr. and Mrs. Hardie had come to Korea Sept. 30, 1890, under the auspices of the Canadian Colleges' Mission and had carried on medical and evangelistic work, first in Fusan and later in Wonsan. They moved to Seoul during the summer and preparations were made for the opening of medical work in Songdo in the autumn.

Work among the Women and children was being organized by Mrs. Campbell. Two day schools had been opened one in Seoul and one in Ko-yang. Miss Yui was winning friends in her dispensary, Mrs. Reid and Mrs. T. H. Yun were holding meetings with the women and children, and thus prepared a number of adults for baptism.

The Second Annual Meeting of the Mission was held in Seoul, Sept. 17-20, 1898, Bishop A. W. Wilson presiding. At this meeting the opening of a Bible Training School in Seoul and a Manual Training School in Songdo was discussed. The number of communicants reported was 105 (an increase of 69), and the number of probationers 200. The Korean workers employed were one general assistant and five colporteurs.

In April 1899, Dr. Reid and his family were forced to return to U. S. A. on account of ill health. Both Dr. and Mrs. Reid had given themselves to the Koreans and to their family without stint. On May 17, 1901, Mrs. Reid passed to her reward. I have often thought of her faithfulness to her home and to the Church. She was always present at the Sunday services and at the mid-week prayer meetings. Mrs. Campbell who knew her well speaking at the memorial service said, "gentleness, humility and love controlled her energy; her courage, faith and sympathy we all coveted. I once asked her if she had written a report for one of

our annual meetings. She laughingly replied, 'It seems amusing to expect a report kept of my irregular work ; I leave my report to be written by God.' I have wondered if that report written by God would not prove greater results than the work of many of us who do regular work."

The Third Annual Meeting was held in Seoul in Sept. 27, 28 and Oct. 10, 11, 1899, Rev. Walter R. Lambuth, D. D., Secretary of the Board of Missions, presiding. Four new missionaries were present. Miss Fanny Hinds (who became Mrs. M. C. Fenwick in 1904 and still lives in Wonsan) arrived in December, 1898 ; Miss Arrena Carroll (now Mrs. C. T. Collyer), and the Rev. J. R. and Mrs. Moose arrived in September, 1899. The following actions should be noted : A resolution was passed in commendation of Dr. C. F. Reid's work in translating and publishing a large portion of the Discipline in the Korean language. Appreciation was expressed of the work done by Mrs. A. M. Balinger, a volunteer worker from California, who died of small-pox, in Songdo, in December 1898. A committee was appointed to prepare a course of study on the Korean language. Mrs. Campbell reported 20 pupils in the Boarding School for girls, opened in Oct. 1898. This was the beginning of Carolina Institute. The numbers baptized during the year were 60 adults and 16 children. Four exhorters are reported, two from each of the Quarterly Conferences. On account of the return home of Dr. Reid, the hospital work in Songdo was temporarily closed by the removal of Dr. Hardie to Seoul in August 1899.

The Third District Conference and the Fourth Annual Meeting of the Mission met in alternate sessions in Seoul, September 21-25, 1900, Bishop A. W. Wilson, D. D., Presiding. During the year the membership of the Church had nearly doubled, Brother Collyer reported considerable growth at the South Ward Church, Songdo. The congregation there had been contributed seventy-five yen as the beginning of a fund for the building of a Church. R. A. Hardie reported several small groups meeting in Kang-won-do, that the group at Che-kyung-teh had bought a house to be used as a

chapel, and that the first Helper's Class of the Mission was held in Seoul, Feb. 15-March 1, 1900. Largely through the efforts of Mrs. Campbell and her helpers, a congregation of about seventy women was meeting regularly every Sunday, in Carolina Institute. This was the beginning of Chong-kyo Church. The women's work in Songdo was represented by Misses Hinds and Carroll. The Bishop appointed a course of study for Local Preachers. At this meeting it was decided to extend our field to Wonsan in order to follow up the work begun by R. A. Hardie, under the Canadian Colleges' Mission. The appointments for the year were ;

Korea District J. R. Moose, P. E.

Seoul Circuit J. R. Moose, P. C.

Songdo Circuit C. T. Collyer, P. C.

Wonsan Circuit R. A. Hardie, P. C.

The Fifth Annual Meeting was held in Seoul Sept. 14-18, 1901, Rev. C. F. Reid, D. D., the Superintendent of the Mission, presiding. Two new missionaries answered the roll call, Miss S. Harbaugh (now Mrs. J. H. Hirst, Union Severance Medical College), who arrived in March, and Dr. J. B. Ross who arrived in August, Mrs. C. T. Collyer was absent, having returned to the U. S. A. in March on account of ill health. The increase in membership was greater than the previous year, the numbers for the three circuits being, Seoul 227, Songdo 91, Wonsan 27. The total number of probationers was 492. The contributions 544.01 Yen were more than double any previous year. The property values recorded were 59,040 Yen for the Parent Board and 19,000 Yen for the Woman's Board. The presiding elder reported a visit to Choonchun which he thought "would be a good location for a native worker." Brother Collyer reported 10 societies organized during the year, on the Songdo Circuit. Dr. R. A. Hardie reported the visit of Mrs. Hardie and himself to the China Conference and their arrival in Wonsan on Dec. 15, 1900. During the spring and summer he made five trips down the coast and to interior of Kang-won-do. On March 31, 15 adults were baptised at Che-kyung-tuh, and the first

Church in Kang-won Province organized. At a later visit 12 more were baptized at this place. Dispensary work was begun in July and carried on while in Wonsan. Miss Hinds and Miss Carroll reported that Women's work had made marked progress in Songdo with the help of two Bible Women. Mrs. Campbell and Miss Yui reported the work of seven Bible women and the number of students at Carolina Institute as 38, 22 being members of the Church. The Church building located in the Carolina Institute Compound was opened on Annual-Meeting Sunday.

During 1901-2 and 1902-3, the Mission was under the direction of Bishop Galloway. He presided at the Sixth Annual Meeting Sept. 24-29, 1902, but was unable to be present at the Seventh held Sept. 24-28, 1903, of which Brother Moose was elected president. The number of missionaries was increased by the arrival of Miss Mary Knowles Oct., 1901. Rev. and Mrs. C. G. Hounshell, Dec., 1901, Miss Josephine Hounshell, Sept. 1902, now wife of Rev. Luther McCutcheon of Chunju, Rev. W. G. and Mrs. Cram, and Rev. J. L. Gerdine, Nov., 1902 and Dr. J. E. Sawdon Sept., 1903. Dr. Sawdon expected to find a well equipped hospital in Songdo, and being disappointed remained on the field only a few weeks. The minutes of the meeting of 1902 records an expression of sympathy with the M. E. Mission and the family of the Rev. H. G. Appenzeller who was drowned while returning from Mokpo where he had been engaged in Bible translation.

It may be of interest to note here that the Seoul Y. M. C. A. was organized in Oct. 1903 by Mr. P. L. Gillett who came to Korea in 1901.

The early years of the new century were memorable on account of increasingly disturbed political conditions, a movement toward co-operative Mission work, and the beginning of the first general revival in Korea.

During the earlier years, fraternal messengers were appointed and received by nearly all the missions, Brother Moose was prevented attending the meeting of the M. E. Mission at

Pyeng-yang in this capacity in 1902, and wrote a brotherly letter, the answer of which is found in the minutes of our meeting for that year. In view of the action of our Korea Conference last year one paragraph may be of interest. The writer, Dr. Geo. Heber Jones, says, "I find one keynote in your fraternal letter in the word 'unite.' As far as Korean Methodism is concerned I believe we can have corporate unity under the conditions by which we are controlled as separate Missions. Our native Christians have already cleared so many things in common that I doubt if you will find among them as much of a spirit of differentiation as prevails often among local churches of the same Communions in the homeland. As far as the Korean church is concerned no difficulties exist in the way of corporate unity." This letter also extended an invitation to our mission to cooperate with the M. E. Mission in educational work which was accepted, and for five years Bro. Hounshell was a teacher in Pai-chai School. Later (in 1906) the Presbyterian Mission North also co-operated and the name of the school was changed to Union Intermediate School. In October 1901 the M. E. Mission withdrew from Wonsan and transferred its work on the east Coast, extending from Ham-heung to Kang-noong, to our Mission. At the Annual Meeting in 1903 a committee was appointed to confer with the Canadian Presbyterian Mission in regard to division of territory, which resulted favorably. A Committee was also appointed to assist in preparing a joint hymnal for the Presbyterian and Methodist Churches in Korea.

In August of 1903 the Wonsan station of the Canadian and M. E. Church, South, Missions set apart a week for united Bible study and prayer. In addition to the members of the station Miss Mary Culler White of China and Miss Hounshell, were with us. God was present in convicting and sanctifying power and the first direct result of this meeting was the revival which began a few weeks later and swept over all Korea for several years. During 1903-4, it effected a great cleansing in the leading churches of our Mission and in the Methodist Episcopal Churches in Seoul and Pyeng-yang.

The revival was characterized by intense conviction of sin. The testimony of many was that they had previously known little of the sinfulness of sin, or of religion as a personal experience. The following year (1905), Bro. Gerdine reporting for the Wonsan Circuit, wrote of the growth of the church in numbers and in grace, of the deepening of the spiritual life of the church, many of the members having become strong enough to overcome temptations and trials hitherto too strong for them to correct, exhort and admonish weaker brethren. Bro. Cram reporting for the North Ward Circuit, Songdo, wrote that every church on the circuit had experienced a genuine out pouring of the Holy Spirit. When the 10th Annual Meeting met in Seoul Sept. 17-19, 1906, Bishop Warren A Candler presiding, the membership was 1217, more than double what it was when the revival began; and the following year it had virtually doubled again, the members and probationers aggregating almost 5,000. The number of churches in 1903 was 35; in 1906, 129; in 1907, 181. The contributions had increased from Yen 504 in 1903 to Yen 4760 in 1907. During these years the revival was also developing in the Churches of the other denominations. The Bible study classes (사경회) were seasons of great refreshing. Following a Bible Conference of Missionaries in Pyeng-yang, in the autumn of 1906 the revival increased in force throughout the Presbyterian Churches, reaching its culmination in 1907, in which year it was reported that 2,000 people confessed Christ in Pyeng-yang alone.

The Report of the Annual Meeting of 1905 contains a memorial of the death of Mrs. T. H. Yun. She was a graduate of McTyre School, Shanghai, a woman of strong and beautiful character. In the many trying experiences of her few years in Korea, she was always strong in faith, brave and resourceful. Mrs. Yun was a fine illustration of the fruits of our China Mission.

The Mission Meeting in 1906 passed a motion approving the adoption of the Korean name of our church, 감리교회, by the Methodist Episcopal Church in Korea. A motion was

also passed requiring the teaching of the Japanese language in all the schools of the Mission as soon as possible.

The Annual Meeting of 1907 met in Carolina Institute, Seoul, June 20-25. Bishop A. W. Wilson presiding. Mrs. Wilson, Mrs. Susan B. Cobb, Dr. W. R. Lambuth were also present. The most important feature of the meeting was four joint sessions with the Annual Conference of the M. E. Church, the principal result of which was the organization of the Union Biblical Institute and the appointment of a missionary from each church to give four months annually to the training of a Korean ministry. The next year they were instructed to hold two sessions of three months each, the autumn session to held in Songdo, and the spring session in Seoul. In 1910 it was decided that the Institute should be permanently located in Seoul. The present site was purchased for \$ 6,000, the course of the study extended and the name changed to Union Methodist Theological Seminary. The first class was graduated from the Seminary in Dec. 1911. The number graduated was 45, six of them being preachers of our Church. In 1912 and 1913 the Theological Seminary was carried on in connection with the Pierson Memorial Bible School in Korean buildings on the Seminary compound, three terms work being completed each year. The administration building, the gift of Mrs. Fannie Gamble of the M. E. Church, was completed in 1915, largely destroyed by fire in 1918 and restored in 1920-21.

The year 1906 and 7 was also notable for the establishment of the Anglo-Korean School in Songdo. In 1902 Day Schools for boys had been opened by Miss Harbaugh at the North Ward and South Ward Churches, and at the Annual Meeting in Sept. an appropriation of \$ 5,000 had been asked for an Industrial School. The school was definitely decided on in a visit of Bishop W. A. Candler and General W. N. Yun to Songdo in September, 1906, and was opened on October 3rd, under the direction of the Hon. T. H. Yun. The school was at first conducted in an old ginseng shed which has been the first home of Rev. and Mrs. Collyer in Songdo. The

Songdo Hospital was opened in it in 1899, and later it housed the North Ward Congregation. In his first annual report in 1907, Mr. Yun wrote, "It is an interesting co-incidence that this shed which was once used to cure ginseng, which is regarded by the untold millions of the Far East as the panacea for all physical ills should have been the mother of the four most precious institutions of Christianity, namely, the home, the hospital, the church and the school." From the beginning Mr. Yun emphasized the urgent need for industrial training. At first under Miss Erwin's direction the boys were taught to knit, and when objections were raised by many Koreans and foreigners that needles and yarn were made for girls and not for the lords of creation, Mr. Yun annihilated the objectors with the retort that "work has no gender any more than it has caste." In the spring Mr. Yun gave each boy a patch of ground on which to raise vegetables. His report closed with the following wise words,—words as applicable to-day as they were 20 years ago. "Whatever may be the policy to be formulated hereafter, we must always remember that industrial training is more useful to a Korean to-day than literary education. To be able to read a play in Shakespeare would be a good thing, but to know how to raise a patch of luscious strawberries would be better, though one may do both. But if our boys have to choose one of the two let him take the strawberries, Shakespeare can wait, but the land, under our present regime may be seized, by the military necessity that knows no law and laws that have no necessity. In selecting the kinds of industry to be taught we ought to keep in mind the following considerations :—

"1. We must teach the boys what they can practice on leaving the school, with least outlay of money and time.

"2. The materials to work on and the implements to work with should be so simple that they can be obtained in Korea or in the neighbouring state.

"3. The industry should be of such nature as to being a

prompt and reasonably profitable return for the time and money given to it.

"These ends can be best secured by starting farming industries where the best methods of fruit culture, vegetable raising and dairy work can be taught in theory and practice. Carpentry, printing and tanning may be mentioned as some of the industries which the Koreans ought to and can learn easily and with profit."

The first Korean preacher to report at our Annual Mission Meeting was Kim Heung Soon who had been licensed to preach in 1904. He reported as supply on the Che-Kyung-Teh Circuit in 1907. The Sang-ni Church, Wonsan was built in 1907 the congregation meeting most of the cost. During this year Brother Cram was assistant editor of "the Christian News," the joint publication of all the protestant Churches in Korea. In 1908 Bishop Ward divided the Korea District into three, the Seoul-Songdo, Wonsan and Choonchun Districts. He also approved opening work in Manchuria, which was begun, but the following year the Mission recommended transferring our interests there to the Canadian Presbyterian Mission which had also entered this field and proposed sending missionaries there. The "Women's Bible School", later known as the "Joy Hardie Bible School", was established in Songdo in 1908. The translation of the Discipline was completed in 1909. The building of Ivey Hospital was reported finished the same year. Soo-pyo congregation was organized in 1909, and the Building of Chong-kyo Church was completed in 1910. The "Million Evangelistic Campaign," a concerted action to win a million souls during the year 1909-10, terminated far short of its mark. Bishop W. B. Murrah who presided at the Fifteenth Annual Meeting in Wonsan, Sept. 18-22, 1911, increased the number of Districts to seven. The publication of the Korea Christian Advocate, union organ of the Methodist Churches was begun this year, Bro. Cram being editor-in-chief. The Advocate was Published until December 1915 when "The Christian Messenger" became the organ of all the protestant churches in Korea. The year

1911 was signalized by a notable achievement, the completion of the Bible into Korean. Bishop Murrah also presided at the Sixteenth Annual Meeting held in Songdo, Sept. 5-12, 1912, at which Dr. W. W. Pinson General Secretary of the Board of Missions was present. At this meeting the question of Union Medical Work with the Canadian Presbyterian Mission in Wonsan was considered and committee appointed to further consider the proposal, which was adopted in.... and continued until..... A resolution adopted at the Annual Meeting of 1912 reminds us of a valuable plant in Seoul, of which our Mission is a joint owner. It is as follows, "Whereas a sum of money, amounting to \$ 27,500.00 has been contributed by a committee in America for the purpose of establishing a Union Bible School in Seoul, Korea; And whereas this fund, which is known as the Arthur T. Pierson Memorial Fund, is to be given to a Board of Trustees elected by the co-operating missions working in Seoul when the Board of Missions adopt the plans and accept the terms of said gift, Therefore be it resolved: That we, the Southern Methodist Mission accept the terms of said gift, and hereby request our Board to endorse the same, and enter into the co-operative plan, and that we elect at this Annual Meeting four of our numbers to serve on the Board of Trustees."

During the years 1907—12 the subject of education came to the front in all our annual meetings. In 1909 in addition to the three boarding schools for girls, the Mary Helen school for young women (established by Mrs. Cram in 1907) and the Anglo-Korean school for boys, the Mission had 35 primary schools under supervision of evangelistic missionaries and Korean teachers, and the multiplication of such schools was encouraged by a small grant. In 1909 a motion prevailed, recommending that in addition to high schools in the Mission Stations, schools carrying the first and second grades of the high school course be located in 15 or more strategic centers of our territory and that the Anglo-Korean school in Songdo carry on the college and university work of the Mission. The Women's Board was asked to send out

a kindergarten teacher and a trained industrial worker to take charge of an industrial school. In 1910 Mr. Yun in addressing the Board of Education again stressed the importance of industrial training and urged introducing simple, practical industries such as making mats, candles, lanterns, soap etc. The Mission following his suggestions urged the Board of Missions to secure two industrial missionaries, as soon as possible, one to give practical instruction in agriculture and the other to direct the training of the students in other lines of work. In 1911 it was recommended that special industrial training should be begun and developed in Carolina Institute and that the name be changed to Girls' Industrial and Literary Institute. It was further recommended that part of the Humber-Wightman memorial fund be used in the erection of suitable building for the girl's school in Choon-chun, (opened in 1910) and in establishing a day-school system for girls throughout the District. The Mission also expressed approval of co-operation with the Methodist Episcopal and Northern Presbyterian Missions in College work for men in Seoul.

At this time the Missions at work in Korea were realizing keenly that their educational standards were falling as far behind those maintained in the Government schools, that they determined to establish an Educational Federation of Christian Missions, to be conducted by a representative Senate which should have an advisory relation to all the missionary educational work. Our Mission approved this movement and its proposed constitution and appointed representatives on the Senate. In 1912 the Senate in consultation with the Educational Department of the Government agreed on uniform curricula for Christian schools of primary and High with Government grades. The federation was of great service to the missions during the period that they found it difficult to adjust themselves to the requirements of the Government, with reference to education.

In 1912 the personnel of the Mission had increased to 19 families, one unmarried man and 27 representatives of the

Women's Board. Those not already mentioned were Miss E. C. Wagner, Miss M. M. Ivey and Miss Cordelia Erwin, and A. W. Wasson and wife, who arrived in 1905; T. H. Yun. Misses L. Nichols, E. D. Dye (now Mrs. J. L. Gerdine) and Mary D. Myers, 1906; Dr. J. W. Reed, Miss Ruby Kendrick, Miss M. Ivey Batey and Miss Rubie Lilly, (now Mrs. Hitch) and E. W. Peerman, M. B. Stokes, J. W. Hitch, J. Arthur Thompson, W. T. Reid, M. D., 1907; Dr. W. C. Mayes and wife, Rev. F. K. and Mrs. Gamble, Miss Mary F. Johnstone (now Mrs. Kagin), Miss Kate Cooper in 1908; (T. Turner Tabb,) C. N. Weems, Miss Hallie Buie, Miss Laura Edwards, Miss Elsie Lowe (now Mrs. L. H. Snyder) in 1909; Mr. D. Frank Higgins, Miss Alice D. Noyes, Miss Bertha Smith, Miss Gilberta Harris, L. C. Brannon, C. H. Deal in 1910; Miss Hortense Tinsley, Miss Lillie M. Reed, Miss Carrie U. Jackson Miss Myrtle Barker (now Mrs. L. C. Brannon), Miss Ida Hankins, Miss Bertha Tucker, N. H. Bowman, M. D., and wife in 1911; Miss Bessie Oliver, Miss Laura Summers, Miss Mae Owings, Rev. V. R. Turner and wife and two appointees (C. C. Bush and Miss Carrie F. Minor who did not reach the field,) in 1912. Of this group five have passed to their reward and eighteen have for various reasons had to give up their chosen work and return to the home land.

Miss Ruby Kendrick did not live to see the close of her first year in Korea. Her message to the Epworth League Conferences in Texas, "If I had a thousand lives, Korea should have them all," has born abundant fruit.

The next of our number to leave us was Mrs. C. T. Collyer who died on February 5th, 1909 in Pyeng-yang where Charles was in school. Mrs. Collyer was a native of Virginia and had served one term in our China Mission, under the Woman's Board. During all her life in Korea Mrs. Collyer had to contend with ill health but she was always deeply interested in the work. In speaking of her life those who knew her best referred especially to her prayer life as rich and full.

In the spring of 1909 Mr. Turner Tabb, a Y. M. C. A.

school teacher in Japan visited Songdo, and becoming interested in the Anglo-Korean school, made application to our Board for appointment to Korea, which was accepted. He was drowned in Kobe shortly before he was due to come to us and thus another young life dedicated to Korea was transferred to a higher sphere.

Dr. J. W. Reed's knowledge of architecture brought him the task of superintending building operations in addition to medical work in Songdo. During his first year, supervising the building of two residences in Seoul quarrying stone, drawing plans and work on three residences in Songdo took most of his time. During 1908 several buildings were in course of construction in Songdo and he had little time for his medical work. His wife, a graduate nurse who came to him that year assisted him in drawing plans for Ivey Hospital. In 1909 he was appointed to Choon-chun where he opened medical work and built his own home. A break down followed and Dr. and Mrs. Reed were forced to return home.

One of the most promising appointments to our Mission was that of Rev. C. G. and Mrs. Hounshell who came to Korea in 1901. Their first appointment was to Songdo. In 1902 Bro. Hounshell was appointed to the Seoul circuit and to teach in Pai Chai College, which work he continued until 1906. In the mean time Mrs. Hounshell had to return to the U. S. A. on account of ill health. In 1908 Bro. Hounshell was granted leave of absence but as Mrs. Hounshell's health did not improve he was unable to return to Korea. Brother Hounshell's name continued on our list until 1911. He was in the service of the Board of Missions until 1926. His sister Miss Josephene Hounshell, who came to Korea in 1902, was married to Mr. L. C. McCutchen of Chun-ju in 1907, where she is still an active and successful worker.

Mr. and Mrs. D. Frank Higgins came to us for special educational work in 1910, but after two years teaching in the Anglo-Korean School, they felt that the time had not yet arrived to begin the special work for which Mr. Higgins had fitted himself, and he therefore tendered his resignation. The

Mission assured Brother and Sister Higgins of its confidence and love. Mr. Higgins served the Allies in the World War, and has since been engaged in archeological excavation work in Palestine and Egypt.

After two years hospital work in Wonsan and Choon-chun Dr. W. C. Mayes' health broke down and he and Mrs. Mayes went home on sick leave in 1911. They were again under appointment to Choon-chun in 1913, but were unable to return. The doctor's health improved later and he has now a large practice in California.

The close of the year 1911-12 concludes the first half of the thirty year period, since the Korea District of the China Conference became a separate Mission. Great changes had taken place in this short time. Korea had lost the independence guaranteed her at the close of the China-Japan War. The Russia-Japan War had been fought; and peace concluded in 1905. Japan had assumed a protectorate over Korea in November of that year. The United States Minister was withdrawn, and "American prestige among the Koreans immediately slumped." Had it not been that the revival was in full force during this time, the discouragement and unrest of the Korean people would probably have effected the Church and the nation more than it did. Annexation, which had been virtually in force from July 24, 1907, took effect in August 30th, 1910. The trial of those charged with complicity in the Conspiracy Case had just been completed. The Hon. T. H. Yun was in prison. His name does not appear in roll of the Mission after 1913. Union work had been begun for Korean students in Tokyo and for the Chinese in Korea. The Korea Annual Conference of the Methodist Episcopal Church had been organized in 1908 and the General Assembly of the Presbyterian Church in Korea, was organized in 1912.

What may be regarded as the pioneer work of establishing the Mission had been finished. The brunt of this was borne by our first preachers and Bible Colporteurs. The Rev. Kim Heung Soon, who is still with us, did work in all our western territory Kim Che-Ok and Na Bong-Sik worked for

several years in what is now the Seoul and Chul-won Districts. Yun Seung-Keun worked in all parts of our territory and literally give his life for Christ. On a long spring trip to the east coast, he encountered deep snow and contracted a cold which was followed by tuberculosis and led to his death at Sai-Soo-mak, Kim-wha in 1904. Brother Yun had been a wicked man, but his conversion was clear and he was always ready to make any sacrifice to undo the past. On his way home from a Bible study class and revival in Wonsan, he was praying that he might be able to undo as much of the evil of his life as possible when he remembered that many years previously, while working in the Royal Mint at In-chun, he had been over paid several hundred "yang." He at once determined to save out of his allowance until he could make restitution. Shortly before his death he gave me twenty Korean Dollars which Mr. T. H. Yun returned to the finance department of the Korean Government. The official who received the money stated that it was the first "conscience money" ever returned to the Korean Government. He gave Mr. Yun a receipt for the amount which is still in my possession. Brother Yun's life made a great impression on the people of the village in which he lived. On the evening of his death they say that "his entrance to heaven was signaled by a wonderful light" caused by what was apparently the falling of a meteor.

Those early preachers and colporteurs were a great inspiration to the missionaries. There were no automobiles in those days and the field covered by each worker was much larger than now. The Wonsan circuit at first extended north toward Hamheung, and over the mountain range toward Pyeng Yang, thence south through Yi-chun, Chul-won, Kim-wha, Hoi-yang and down the east coast as far as Kang-neung. We were often away from home for a month and some times for six weeks. A stock of gospels and tracts was carried and hundreds of books sold during every country-trip. The colporteurs who accompanied us would buttonhole every traveler met, and sometime was spent in selling books and exhort-

ing in every village passed through. At noon and in the evening the colporteurs would go from house to house in the towns in which we stopped and urge all to come to the inn or the chapel for service. Often long after we had retired these faithful men would be heard teaching the gospel to those who remained to ask questions and urging them to believe in Jesus Christ. Is it any wonder that the Churches grew rapidly?

Of the 75 missionary appointees up to the end of 1912, 25 were no longer on the roll. The statistics for 1912 show that there were then 2 ordained preachers, Kim Heung Soon and Chung Choon Soo, 6,912 members, more than $\frac{3}{4}$ our present membership, 1,485 probationers (only 342 less than in 1926) and 271 societies of which 200 had Church buildings. The contribution amounted to Yen 8,062.92, (just one tenth total contributions for 1926) and Mission property was worth 368,760.00 Yen.

The Seventeenth Session of the Mission met in Seoul Sept. 17-25, 1913, Bishop W. B. Murrah presiding for the 3rd time consecutively. At this meeting the report of the Commission appointed to formulate a Policy and By-laws for the Mission was adopted. The following resolution presented at the Mission Meeting in 1911, was taken from the table and adopted: "Whereas a communication has been presented by our Korean brethren requesting the organization of our Korea Mission into an Annual Conference, which communication sets forth sufficient reasons for such action: Resolved that we express ourselves as favoring this legislation by our next General Conference." The meeting also requested the Board of Missions to open a new station at Chulwon.

The Eighteenth Annual Meeting met in Wonsan, August 19-24, 1914 Bishop James Atkins presiding and Korean preachers participating as full members. At the first session 32 Missionaries and 22 Korean preachers were present. Dr. Ed. F. Cook, Foreign Secretary of the Board of Missions, attended the sessions; his addresses were most helpful. Bishop Atkins and Dr. Cook were requested to take up with the Japan

Mission the matter of the full appointment of a Missionary to work among the Japanese in our territory in Korea. We greatly regret that our church is still without a resident missionary to the Japanese. A committee was appointed to confer with representatives of the M. E. Church regarding the advisability of publishing a Theological Magazine. A motion recommending that in future each District send two lay representatives to the annual meeting was adopted.

At the beginning of this year the Mission sustained a great loss in the return to America of Dr. and Mrs. H. H. Bowman. Their first two years work in the hospital in Choon-chun gave promise of wonderful benefit to the whole District, but failure of Mrs. Bowman's health necessitated their transfer to Seoul. In 1913 Dr. Bowman was appointed as our first representative in Severance Medical College. He organized "the nominally existing Eye, Ear, Nose and Throat Department," making it a great success financially as well as professionally. Mrs. Bowman's health however grew so serious during the year that they were forced to return to America where Mrs. Bowman died in 1915. Dr. Bowman has since remained at home where he has a large practice in Waco, Texas.

The Nineteenth Annual Meeting was called to order by Bishop E. E. Hoss, Sept. 29, 1915 in North Ward Church, Songdo. Twelve lay delegates attended this meeting. On October 3rd five deacons and three Elders elected by the meeting were ordained. The Missionary Committee resolved that a Mission be established in China in connection with the Methodist Episcopal Church Mission. A collection in aid of this Mission, amounting to 530.00 yen, was taken by the conference. The Conference expressed pleasure at the prospect of the publication of a Union church paper (The Christian Messenger) for the Methodist and Presbyterian Churches of Korea.

In October 1915, the Rev. C. F. Reid, D. D., founder of the Mission passed away in Erlinger, Ky. Dr. Reid had retired from the work in Korea after the death of Mrs. Reid in 1901, and became superintendent of the work of our church

among the Koreans and Japanese on the Pacific Coast. He was one of the most energetic missionaries the M. E. Church, South, ever had. Dr. Reid has an enduring monument in the work he accomplished so well in China, Korea and California.

The names of Rev. E. L. Peerman and Rev. A. B. Powell were ordered removed from the Mission Roll as they had taken work in the United States.

Brother E. L. Peerman came to Korea in 1907, and for six years did excellent service as Pastor and District Superintendent in the Wonsan District. In 1911 he married Miss M. Ivey Batey who had given two years to Evangelistic and School Work in Seoul and Wonsan. They went on furlough in 1913, but were unable to return to Korea, on account of failure of Mrs. Peerman's health. Bro. Peerman is an exceptionally well qualified Bible Teacher and is still engaged in pastoral and College Work in the home land.

The Rev. A. B. and Mrs. Powell came to Korea in 1913 and after a year's language study Bro. Powell was appointed to a charge on the Songdo East District. A few months later he returned to the United States where he is still engaged in Christian Work.

Mr. J. Arthur Thompson came to Korea in 1907 to take part in the Industrial Department of the Anglo-Korean School and was joined by his bride a few months later. On account of the large amount of building necessary at this period Mr. Thompson's appointment after 1909 was "Building." He drew the plans and superintended the building of the ladies home in Pil Woon Dong, Seoul, most of the mission buildings in Wonsan. Mr. and Mrs. Thompson returned home on furlough in 1914.

The Twentieth Annual Meeting convened in Chong-kyo Church, Seoul, Sept. 13th, 1916. In the absence of Bishop Hoss, W. G. Cram was elected president. Miss Belle Bennett, LL. D., and Miss Mabel Head were present at this meeting. The meeting expressed hearty approval of the appointment of a Commission composed of representatives of the M. E. Church, and M. E. Church, South in the U. S. A. to frame

and recommend for adoption to the General Conference of the two Churches, a plan for their union.

In view of the value of the Federal Council of Missionaries in Korea in promoting Christian fellowship and understanding, the meeting suggested that the Korean Churches consider the advisability of forming a similar council. The Anglo-Korean School reported an enrollment of 521 students, and started that "a committee of the Educational Federation of the Missions in Korea sets the final examinations and grades the papers of the senior students in all mission schools of Middle School grade." In view of this it is interesting to note, that "Of the eight schools taking these examinations this year the students from the Anglo-Korean school made the highest average as a whole and won the first, second and third places on individual records." The new buildings and dormitory of the Theological Seminary were completed this year.

The Mission's representatives in the Educational senate were requested to take up the question of the senate discontinuing, and the matters of the registration of schools under the new educational ordinance was referred to a special committee with power to act. The report of the Medical Committee recommending that the mission approve the adoption of the charter of the Severance Union Medical College was adopted.

Rev. C. T. Collyer was appointed Mission Historian. The first number of "The Theological World" was published in February, 1916.

The Twenty-first Annual Meeting of missionaries met in the Alice Cobb School, Wonsan, Sept. 20, 1917 and at a called session which met in the home of C. T. Collyer, at 8 p. m., Sept. 25th. Bishop Kilgo stated that the law under which the meeting is organized did not permit him to preside, on nomination R. A. Hardie was elected Chairman. The meeting passed a resolution requesting the General Conference of 1918 to enact legislation which would give us a resident Bishop assigned for at least one quadrenium. The Committee

on the state of the Church in its report stated, that the increasing decrease in membership (1100 less than in 1911) was mainly due to reduction in the number of evangelistic missionaries, and requested the Board of Missions to send four men and five lady missionaries as soon as possible.

The meeting adopted a resolution expressing sympathy with Dr. J. B. Ross on the death of Mrs. Ross. The Memoir stated that her prayer life was of great value to the work in Korea. It was the privilege of those associated with her during the sixteen years of evangelistic and educational work in Wonsan to see many souls reborn through her efforts. The beginning of the revival in 1003 was largely due to her prayer of faith.

The Meeting of the Missionaries was followed by Twenty-first Annual Meeting of the Mission which met in Sang-ni Church Sept. 21-24, 1917, Wonsan, Bishop John C. Kilgo presiding. This meeting approved the adoption of the proposed constitution of the Council of Presbyterian and Methodist Churches in Korea, and passed a recommendation to send a Missionary to the Koreans in China. It also accepted the invitation of the Annual Conference of the M. E. Church to join in the Missionary Centenary celebration.

The following resolution was read in English and adopted:

"Whereas there are fourteen ordained Missionaries, fourteen ordained native preachers, twenty-five native preachers on trial, and over five thousand full Church members in Korea ;

"Whereas it will give us an equal right, when we have council on Christian work in Korea with the Presbyterian Church, which has a Korean General Assembly and with the M. E. Church which has an Annual Conference ;

"Whereas it will encourage the young men to consecrate themselves to the Christian Ministry of our Church ;

"Whereas it will be a great help to the spirit of self-support of the ministry among our people ;

"Whereas our Church, the great agency for spreading

the Gospel of Jesus Christ our Lord, shall be established in Korea forever ; therefore,

"Resolved ; 1st., that we, the twenty-first Annual Meeting of the Korea Mission of the Methodist Episcopal Church, South, composed of both missionaries and Korean preachers, in session in Wonsan on September 24th, 1917, do hereby express our hearty desire of having an Annual Conference in Korea and that we hereby memorialize the General Conference of Methodist Episcopal Church, South, which will convene in May 1918, to that effect ;

"2nd that our Bishop be requested to use his influence at the next General Conference to have erected the Korea Annual Conference ;

"3rd that this resolution be sent to the Secretary of the General Conference for introduction at the coming General Conference.

(Signed)	'Kim Heung Soon,	J. S. Ryang,
	Chang Choon Soo,	A. W. Wasson,
	Oh Hwa Yung,	M. B. Stokes,
	Sinn Suk Koo,	J. L. Gerdine,
	Kang Choo Won,	E. W. Anderson.
	Lyu Chul Soo,"	

The first session of the Korea Conference of the Methodist Episcopal Church, South, convened at nine-thirty A. M., October 31st, 1918, in the Religious Work Building of the Songdo School, Songdo, Korea, Bishop W. F. McMurry in the chair.

The Bishop directed the attention of the conference to the first Annual Meeting of the Korea Mission, held in Seoul, December 8th, 1897 and noted that this first meeting was opened by singing, "Jesus shall reign where'er the sun." This hymn was then sung, the first stanza in English, the second in Korean, alternating in this way throughout the entire hymn.

The Bishop read the one hundred and third Psalm, which was the scripture lesson used at the first Annual Meeting, and called on C. T. Collyer, the only person present who was at the first Annual Meeting, to lead the opening

prayer. The Conference sang. "I am thine, Oh Lord—" and Miss Cooper, representing the workers of the Women's Council, led the Conference in prayer.

On motion, J. W. Hitch was elected secretary, and Kim Chi Whan, C. N. Weems, and Miss Kate Cooper assistants.

The roll was called and the following answered to their names :—

Clerical :—	Lay .—
C. T. Collyer,	Kim Ki Tai,
R. A. Hardie,	Yi Chang Whan,
J. L. Gerdine,	Chung Choon Soo,
A. W. Wasson,	Yi Kong Sun,
M. B. Stokes,	Yang Chang Wha,
V. R. Turner,	Sin Hoo Seung,
E. W. Anderson,	Kim In Soo,
J. W. Hitch,	Cho Kwan Ho.
C. N. Weems,	

At the second session, Bishop McMurry introduced Mr. and Mrs. Burge, of Los Angeles, California, Dr. S. H. Wainright of Japan, and Miss Randle, our new worker under the Women's Council. The Bishop, Mr. Burge and Dr. Wainright later addressed the conference regarding the Centenary Celebration. The conference pledged itself to pray for the success of the Centenary Movement.

At the fifth session James O. J. Taylor and Clarence N. Weems were received into full connection.

At the seventh session the Bishop ordained James O. J. Taylor Traveling Deacon, Yu Han Ik, Choi Su Young, Lyu Kyung Sang, Pai Sun Bum, Yu Suk Hong, and Ye Suk Won Local Deacons, and O Wha Young and Kim Young Hak Local Elders.

At the eighth session J. S. Ryang presented Bishop McMurry with a gavel made by the students of the Industrial Department of the Songdo Boys' School from timber of the house which was the residence occupied by the first missionaries of our church who lived in Songdo. At the missionaries meeting met Nov. 5th and 6th 1918 it was resolved that the Mission give full representation in the Chosen Christian

College, and that co-operation in the Wonsan Union High School for Boys be discontinued at the close of March, 1919.

The Statistics for the year 1918 showed 5,765 members a net gain of one, 238 Societies, 189 Church Buildings, 39 parsonages and total contributions 15,995.54 Yen, an average of 2.80 Yen per member. The value of Mission property was 234,780.00 Yen.

The Second Session of the Korea Annual Conference convened in the Chapel of Lucy Cuninggim Industrial School Sept. 3rd to 9th, 1919. In the temporary absence of Bishop Walter R. Lambuth, M. B. Stokes was elected President. Bishop Lambuth presided at the following sessions, at which Dr. E. H. Rawlings and Miss Mabel K. Howell were present.

At this meeting it was resolved:—"That we hereby express to the Board of Missions our earnest desire that Rev. W. G. Cram, D. D., should be released from the Centenary work at home immediately, and asked to return to this field not later than January first, 1920, to take charge of the celebration of the Centenary on this field, and to act as General Director with the Presiding Elders in putting into practical effect the appropriations coming to this field through the Centenary."

The Twenty-third Session of the Meeting of Missionaries was held at Wonsan Beach Sept. 10-12, 1919, Bishop Lambuth presiding. A special Session of the Mission met in Seoul, Dec 3-5, M. B. Stokes, Chairman, at which Dr. Rawlings and Miss Howell were present. These meetings dealt largely with matters relative to the work of the Centenary, such as supplementary survey and revised estimates. With reference to the "Wonsan Situation" it was decided to continue to occupy the station. Dr. Rawlings stated that "it is now the policy of the Board that married women on the Mission fields shall be counted as missionaries." A committee of two, ■ Korean and a missionary, were appointed "to make investigations looking forward to the opening of the work in Vladivostock and other points in Siberia." It was also directed that a Board of Directors be appointed for the Songdo Higher Common School.

At the special session it was decided "that the location of the new central station be fixed at Chulwon. The city work of the various stations was discussed and it was decided that an evangelistic plant should be established in Wonsan. The enlargement of the Wonsan Hospital was decided on and a committee appointed to work on the question of continuation of Union Medical Work in Wonsan.

The Third Session of the Annual Conference met in Chong-kyo Church, Seoul, Sept. 15-19, 1920, Bishop W. R. Lambuth, presiding. Dr. R. E. Dickenson and Dr. R. S. Stewart were present at the Conference, Dr. Stewart preaching at the evening services. The membership of the Church was reported as 5,451 and the total contributions Yen 37,281.77.

The Twenty-fourth Annual Mission Meeting was held at Wonsan Beach August 17-20, and in Seoul Sept. 14-20, Bishop Lambuth presiding. The urgent need of more workers, of special efforts to secure Missionary Candidates and of prompt handling of applications by the Board of Missions, was emphasized. The question of missionaries to the Japanese in Korea was discussed. A cable was sent to Brother Gamble urging his return to Korea. Delegates were appointed to the World Sunday School Convention in Tokyo. Request for the services of Dr. R. S. Stewart for three months special evangelistic campaign was adopted. At the special session it was decided that the Mission be authorized to purchase the property for the Women's Evangelistic Center in Seoul.

At the meeting of the Council workers at Wonsan Beach in August a committee was appointed to investigate with reference to the purchase of a site for the Evangelistic Center at Songdo.

Mrs. J. P. Campbell, the founder of the work of the Woman's Board in Korea, returned from two years sick leave in the U.S.A. in 1920. She was still far from well, but yearned to give her last days to the land of adoption. Mrs. Campbell was a woman of broad culture, strong faith and far seeing vision. She excelled as an excellent home maker and her friendship was deep and enduring. Her last days were full of triumph.

She entered into rest from the home of Miss Esther Shields, her friend and nurse, November 12, 1920.

A memorial service was held in memory of Bishop Lewis of the M. E. Church, and our own Mrs. J. P. Campbell, at which Bishop Welch was present by special invitation of Bishop Lambuth.

The Twenty-fifth Annual Mission Meeting met in Seoul Sept. 9-13, 1921, and the fourth session of the Annual Conference, Sept. 14-19 in Chong-kyo Church. In the absence of Bishop Lambuth, Dr. Cram was elected Chairman.

Special prayers were offered in behalf of Bishop Lambuth who was seriously ill in the General Hospital, Yokohama. A letter from the Bishop to the missionaries authorized Rev. F. S. Parker, D. D., General Secretary of the Epworth League Board and member of the Board of Missions, to represent him on such committees or commissions as might require his participation as Bishop in charge.

The Conference memorialized the Board of Missions to authorize the Conference to hereafter decide all questions pertaining to Division of Territory with other denominations. At the next Annual Conference a letter from Dr. E. H. Rawlings stated that while the Annual Conference and Bishop in charge had authority to negotiate concerning modifications in the present delimitation of Territory, only the General Conference has power to decide the boundries of Annual Conferences.

The Conference Board of Missions stated that during the Centenary Evangelistic Campaign 16,000 new believers had been enrolled and 147 churches established; and recommended plans to conserve these results.

The Conference Board of Finance expressed appreciation of the gift of Mrs. W. R. Lambuth of ¥ 1,000.00 to buy homes for superannuates of the Conference and suggested an annual collection for further purchase of such homes.

A letter from Bishop Lambuth, from what proved to be his death bed, greeted the Conference and urged the members to remember the words of II Peter 1:2-4. The letter was

apostolic in spirit throughout and may be read frequently with great profit. I quote but one paragraph: in view of the growth and development of the Centenary movement Bishop Lambuth wrote.

“What then is the duty of the hour? To preach constantly and widely repentance from sin and salvation through faith in Jesus Christ; to press the claims of Jesus Christ, our Lord and Master, for life service upon those who believe, especially upon the young men and women; to make an urgent appeal to our membership for renewed effort in personal work; to call the entire church, every society and every group of believers to earnest and importunate prayer, for the out pouring of the Holy Spirit, that He may personally direct your efforts and enable you to plan wisely, and finally, to organize and press a Campaign which shall not cease until every city, village and hamlet has been reached, and every man, women and child in our territory has had adequate opportunity to hear and know that Jesus can and will save all who call upon Him.”

The Twenty-sixth Mission Meeting met in Songdo, Sept. 7-11 and the Annual Conference, Sept. 12-15, 1922, Bishop H. A. Boaz presiding. Dr. W. W. Pinson and Miss Mabel K. Howell, secretaries of the Board of Missions, were present at the Mission Meeting and Annual Conference. Both bodies, believing that the forming and carrying out of important policies of work are in many cases dependent on both Conference and Mission action, recommended the election of seven Koreans by the Conference and seven missionaries by the Mission to constitute a Committee on Policy, which was adopted. Annual Conference appointed ten delegates to the recently organized Korean National Council of Churches and Missions. A called meeting of the Mission was held in Seoul, Dec. 27-31, Bishop Boaz presiding and Dr. Pinson and Miss Howell being present. At this meeting the proposed Basis of Union for the Seoul Evangelistic Center, the Evangelistic, educational and medical policies, and By-Laws of the Mission were adopted, and the First Executive Committee of the Mis-

sion elected. The meeting passed a motion in favor of participation in ■ proposed Union Christian College for Women in Korea.

The Twenty-Seventh Annual Meeting met at Wonsan Beach, August 15-18, and the Annual Conference in Soô-Pyo Kyo Church, Seoul, August 30-Sept. 3rd., 1923, Bishop Boaz presiding.

The Mission adopted plans to conserve the results of the Centenary Campaign, for the the Evangelization of the cities of our territory, and for the management of the Songdo Higher Common School by a Board of Control. At this meeting the first and last report of Lambuth Institute was made. Rev. J. S. Ryang, conference Missionary Secretary, reported for the North Kando District of the Siberia Mission, and also for the Siberia Mission, the Superintendent, Rev. J. O. J. Taylor, being at home on sick-leave.

At the Annual Conference the Committee on Policy recommended appointment of a Committee on Ministerial Training and the organization of ■ Methodist Brotherhood, the Constitution and By-Laws of which were adopted at the next Annual Conference, 1924. The Conference ordered that a Resolution be sent to the Korean Students in Tokyo expressing sympathy for them in their suffering because of the earthquake and that ■ messenger, representing the Bishop, convey to his excellency the Governor-General Baron Saito, the sympathy of the Japanese people in this time of national disaster, ■ collection was taken (131.91 yen) for the people in Pyeng Yang suffering as ■ result of floods, and turned over to Rev. Chang Nak Do the fraternal delegate of the M. E. Conference, for distribution by the Relief Committee of the Pyeng Yang Churches.

The Twenty-eight Annual Meeting met at Wonsan Beach, August 26-30, and the Annual Conference in the Central Church Building, Songdo, Sept. 5-9, 1924, Bishop Boaz presiding.

The Mission adopted a resolution expressing deep regret at the enactment of the "Exclusion Clause" of the Immigra-

tion Bill passed by the U. S. A. Congress, and protesting against it as "a violation of international courtesy and contrary to the spirit and teaching of Christ."

Supplementary rules for admission into the Conference were adopted.

Judge Erskine Williams, Chairman of the Board of Lay Activities of the M. E. Church, South, was present throughout the sessions of the Conference which he addressed on the subject, "Lay Activities." At the close of the Conference Judge Williams was presented with a Korean Bible. The fraternal delegate from the Methodist Church in Japan was Rev. W. Shiroishi. The Conference ordered that a letter of appreciation for his many years of service, and condolence on account of his illness, which culminated at the Mission Meeting be sent to the Rev. J. R. Moose.

The Twenty-ninth Annual Meeting met at Wonsan Beach, August 25-27, and the Annual Conference, Sept. 3-3, 1925, Bishop Boaz presiding.

The Annual Conference elected six members to the National Council of Churches and Missions which takes the place of the Korean General Council.

The Mission approved the opening of a Mission Hall in Seoul near Chong-no. Brother Ryang reported for the Chulwon District as presiding elder. A Committee was appointed to request the Board of Missions to keep the Mission up to the standard in point of numbers. A resolution was adopted expressing appreciation of the services of the Hon. T. H. Yun, LL. D., and regret for his resignation as Principal of the Songdo Higher Common School. Five directors and two inspectors were appointed as the "Mission Land Holding Corporation." The Executive Committee was empowered to invite the Y. M. C. A. to assign a trained social service missionary to work within the bounds of the Mission.

A special Committee representing both the Conference and Mission was appointed to plan for the celebration of the 30th anniversary of the opening of the Korea Mission on the 16th and 17th of October, 1926.

At the third session of the Mission Meeting a memorial service was held in memory of Mrs. Frank M. Stites and Miss Pauline G. Randle. Our Mission has had no finer characters than these young women.

Louise Stites was born in Franklin, in 1897 and came to Korea in December, 1917, soon after her marriage to Dr. Frank M. Stites, Jr., who came to Seoul as our representative in Severance Medical College. Mrs. Stites had high ideals of missionary service and took an active interest in her husband's work. During their five years in Seoul two children, Jessie and Frank, were born to them. Mrs. Stites was an ideal mother and home maker. They returned home on furlough in the spring of 1923. Mrs. Stites was ill while at home and though passage was engaged for their return in 1924, her physician urged delay. She died, March 29th, 1925 following a severe surgical operation. Our Mission has sustained a great loss in her death and Dr. Stites resignation.

Miss Pauline G. Randle was the daughter of Rev. and Mrs. Robert Randle of the Louisians Conference. Miss Randle came to Korea in August 1918, splendidly equipped for missionary work. She had a university and business training and "was gifted in music, and had artistic talent." Her first term of service was in evangelistic work in Songdo and Choon-chun. On her return from furlough in February, 1925, she went to her appointment in Chul-won. Her fellow-worker, Miss Cordelia Erwin was due to go on furlough in the autumn but Miss Randle expressed her willingness to return to Chul-won alone. She had a fine command of the Korean language. She was greatly loved by the Korean women and gave promising of becoming a great missionary leader. Her death followed operation for appendicitis, delayed because she was alone in Chul-won when taken ill. May her sacrificial life lead others to take up the work which she began so well.

The Thirtieth Annual Mission Meeting met at Wonsan Beach, August 24-27, and the Annual Conference September 2-6, 1926, Bishop W. N. Ainsworth presiding.

The Executive Committee and co-opted Koreans were

charged with the responsibility of a special study of conditions in the Choon-chun Station and District, and of considering the question of the advisability of continuing or closing the Station.

Bishop Ainsworth raised questions for his own information relative to the general status of Christianity in Korea, its effect upon the lives of the people, and "the desirability of establishing an independent self-functioning Church in Korea."

A commission was appointed to study the question of the use of Mission funds and the participation of native Christians in decisions concerning the use of such funds in foreign mission fields.

This complete the second half of the thirty year period. In addition to the nine missionaries whose deaths have been noted, others for various reasons have resigned or been retired.

The Mission Meeting of 1918 adopted a resolution expressing the willingness of the missionaries to receive appointment to special war work if necessary and the Rev. C. T. Collyer was appointed to army Y. M. C. A. work in Siberia. At the close of the war, Brother and Sister Collyer (Miss Arrena Carroll 1899-1911) went on furlough. In 1921 they were transferred to work in Europe where Brother Collyer engaged in Bible distribution, in which he has had large experience. At the close of his service there they returned to the U. S. A. and took up pastoral work in the Baltimore Conference, in which they are still engaged.

After eighteen years of most faithful and truthful work the Rev. J. R. and Mrs. Moose returned to the U. S. A. in 1917 on account of needed rest and the ill health of their eldest daughter. During his residence in the U. S. A. Brother Moose served in the Western North Carolina Conference. In Nov. 1921 they returned to Korea and were appointed to Chul-won Station where Brother Moose completed the building of the second residence. In the winter of 1923-24 Brother Moose contracted a severe cold while on a country trip, from which he did not make a good recovery, and during the mis-

sion meeting in 1924 had a stroke of paralysis which necessitated their return home. He has not recovered from his paralysis and is now completely helpless. Both Brother and Mrs. Moose were among our most effective and best loved workers.

The Rev. W. G. and Mrs. Cram came to Korea in 1902. Brother Cram made remarkably rapid progress in acquiring the Korean language and for fourteen years he took a leading part not only in our own Mission, but in the work of field as a whole, serving as Editor-in-Chief of the Christian Advocate, as Assistant Editor of the Christian News and on the Board of Translators of the Scriptures. He was then called home to assist in the Centenary Campaign and returned to Korea in 1920 as General Secretary of the Centenary movement on the field. In this connection the Manchuria and Siberia Mission was opened for work among Russians and Koreans, in these fields. In 1924 he was elected president of the Korea Conference and the following year became Centenary Secretary, with head-quarters in Nashville Tennessee. At the General Conference in 1922 he received a substantial vote for election to the episcopacy and at the next General Conference was elected to his present office, General Secretary of the Board of Missions. A. W. and Mrs. Wasson came to Korea in 1905. For seventeen years Brother Wasson was engaged in pastoral and Educational Work in Songdo. Brother Wasson and Mr. T. H. Yun made the Songdo Higher Common School the leading Mission School in the Peninsula. In 1922 he was appointed professor in the Union Methodist Theological Seminary, of which he became President in 1923. In 1925 he and Mrs. Wasson went on furlough taking their son and daughter to school in Dallas, Texas, where Dr. Wasson received appointment to the Chair of Missions in Southern Methodist University. Dr. Wasson is greatly needed in Korea and we look forward to the time when he and Mrs. Wasson will return.

The Rev. F. G. Vesey came to Korea previously as Assistant Agent of the British and Foreign Bible Society, became a member of our Mission in 1912, and was received into the

Korea Conference in 1918. He served charges for six years in the Choon-chun and Seoul Districts. In 1920 he and Mrs. Vesey went to Canada on furlough and the following year retired from the Mission. They later worked with the Canadian Presbyterian Mission and Mr. Vesey now has a charge in Toronto under the continuing Presbyterian Church of Canada.

Dr. P. L. and Mrs. Hill came to Korea in 1917. Dr. Hill did a fine medical work in Choon-chun for five years but was suffering from sprue when he went on furlough in 1922. He returned in the summer of 1924 and with the assistance of a nurse, Miss Alice Furry, did a large hospital and country clinic work until July 1926. At the Mission Meeting in August, it was decided to close the Choon-chun Hospital on account of inadequate support, and the Mission "while feeling the deepest regret at losing so valuable a member of the mission," recorded its conviction that Dr. Hill was fully justified in resigning from the work in Korea. Dr. Hill is now practicing his profession in Virginia.

The Rev. J. O. J. and Mrs. Taylor came to Korea by transfer from the South Georgia Conference in 1918. He had charges in the Choon-chun and Wonsan Districts until 1922 when he was transferred to the Siberia-Manchuria Mission at Vladivostock. In April 1923 Brother Taylor had to return to the U. S. A. on account of ill health, and since his recovery has served the Church there.

The Rev. Claud and Mrs. Mingledorff came to Korea in 1919. They spent their first year in language study and evangelistic work in the Wonsan District and were then transferred to Choon-chun Station where Brother Mingledorff was pastor-in-charge for three years. In 1923 he was presiding elder of the Choon-chun District. When he went on furlough Brother Mingledorff from a throat affection which necessitated his remaining at home.

Mr. and Mrs. T. J. Carter came to Korea in 1919 and served in Songdo the first three years, Brother Carter being Manager of the Industrial Department of the Songdo Higher

Common School. In 1922 and 1923 Brother Carter had charge of the Lambuth Institute in Wonsan. In 1924 Brother and Sister Carter were granted leave on furlough on account of the ill health of their son. Brother Carter was a preacher on trial at that time, and has since completed his conference course and is now serving a charge in California.

Rev. S. E. Spencer and wife came to Korea in 1921 and appointed to Lambuth Institute at Wonsan and language study but returned to the U. S. A. before the close of the year.

Rev. C. F. and Mrs. Shearouse came to Korea in 1921, Brother Shearouse being received as a transfer from the South Georgia Conference. He was appointed to language study at Wonsan in 1921, and to Chulwon in 1922-24. In 1925 Brother Shearouse was appointed in charge of four circuits in the Choon-chun District but returned to the U. S. A. before the close of the year, where he is now.

J. B. Douglas appears in the list of missionaries for the year 1921, and was appointed to language study at Chul-won, but never reached the field.

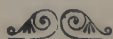
Dr. W. R. and Mrs. Cate arrived in Korea in 1921, and the Doctor took charge of the Ivey Hospital in June of that year when Dr. Reid went on furlough. Dr. Stites went on furlough in 1923 and Dr. Cate was appointed to take his place in Severance Medical College. Dr. Cate continued in Severance until his furlough was due in 1926. The death of his father, soon after his arrival in the U. S. A., necessitated his resignation. Dr. and Mrs. Cate were ideal missionaries and had greatly endeared themselves to the members of the mission and to the Seoul community. The word that they would not be able to return to Korea was received with deep regret.

Dr. W. C. and Mrs. Bruff came to us in 1922 and was appointed with Dr. Stites to Severance Medical College. Before the close of the year sickness in the family, necessitated the return home of these good Quaker friends. Dr. Bruff is now engaged in medical work in California.

The total arrivals between 1912 and the end of 1926, were 16 men, 14 wives and 30 single ladies, 60 in all. Of these 12 men, 12 wives and 12 single ladies are no longer on the field. Of the 43 men and 62 single ladies who came to the field, during the whole 30 years, only 16 men and 26 single ladies remain ; or out of a total of 135 missionaries, (wives included) for the whole period only 58 were on the field at the close of 1926 ; and of the 58 still under appointment 34 came to Korea previous to 1912 and only 24 after 1912.

The following table indicates the progress of the Church since the Centenary period.

	Ordained Preachers	Members	Congregations Organ- Meeting ized Places		Church Bldgs. Per. Temp.		Par- son- ages	Contri- butions
1919	19	5,077	170	217		171	39	15,050.59
1920	16	5,451	287	241		185	38	37,281.77
1921	18	6,875	272	363		232	50	50,497.39
1922	22	7,409	365	470		295	54	86,623.66
1923	27	8,354	289	487	223	134	63	106,877.36
1924	29	9,121	332	480	239	148	74	96,772.33
1925	31	9,324	349	492	280	118	78	120,723.95
1926	37	8,733	315	446	272	124	74	80,828.94



THE WORKERS OF THE WOMAN'S DEPARTMENT BOARD OF MISSIONS IN KOREA

MISS ELLASUE WAGNER



Miss Ellasue Wagner
王來孃

ern Methodist Church.
educational, social, and evangelistie work.

At the first annual meeting of the Korea Mission which was held in Dr. C.F. Reid's study, December 8th, 1897, Mrs. J. P. Campbell was the only representative of the Woman's Board on the field. Mrs. Campbell has been transferred to Korea to begin work in this new mission after ten years of active service in China. During the thirty years that have passed since that time fifty-five young women have been sent to Korea by this organization, later known as the "Women's Council," of the South-

These women have been engaged in

It is interesting to note that of this comparatively large number, only seventeen have continued after their first furlough, while others have continued in the work as married woman, either under the General Department of our Board, or of some other mission boards; and thirteen are as yet under their first five years on the field.

One of the number, Ruby Kendrick, died during her first year in Korea; two other graves are in our lot of the foreign cemetery, that of Mrs. J. P. Campbell, who died after twenty-four years in this land; and Pauline Glass Randle, who had made a splendid preparation for work in the language, and who died just after returning to begin her second term, Miss Mattie Ivey ('05) after beginning her second term was obliged to return to America for health reasons, and died in Denver, Colorado in 1918.

The following is a roll of our members from the beginning of the Mission in Korea :

Mrs. J. P. Campbell (1897) stands as the founder and pioneer of our work for women and children in Korea. For twenty-four year she gave her strength and time unreservedly to the people whom she loved most devotedly. As Field Secretary of the Woman's Board, she was in charge of the entire field for many years, planning the work helping with the erection of the building in both Songdo and Wonsan. Perhaps she is better known from her connection with the girls' school which she founded and directed for so many years, Carolina Institute, Seoul. Her large vision for the future is still manifest in the life of this institution. One of her last official acts in connection with it was to secure the splendid hill side which the school now proudly crowns. The Week of Prayer offering for the year 1926 was directed by the Woman's Missionary Council to Carolina Institute, and this splendid High School building erected with this fund bears the name "Josephine P. Campbell Hall" in loving memory of this dear friend.

Miss Fannie Hinds (1898) was the second woman to come to the mission, and during the language study of the first year lived with Mrs. Campbell in the old property at Cha Kol. When Rev. and Mrs. C. T. Collyer were sent to open the new station in Songdo, Miss Hinds was sent also to begin work for women and children there, and was the pioneer along those lines in that city. In 1903 Miss Hinds married Rev. M. C. Fenwick, missionary in Wonsan, Korea, and continues there until this time.

Miss Arrena Carroll (1899) came to the field just a few months later and remained in Korea for nearly twenty years, a pioneer worker in both Songdo, and in Wonsan. It was Miss Carroll who first organized the well known Holston Institute, and who had a large part in the development and planning for the school in Wonsan now known as Lucy Cuninggim. Miss Carroll was specially active in the evangelistic work, having founded the Joy Hardie Bible Institute

in Songdo, and directed the work of the Bible women on the two districts for many years. Later as the wife of Rev. C. T. Collyer, she continued her work for the women and children, and then during the World War went with him to Vladivostok in Y. M. C. A. canteen service for the army men. After the war Rev. and Mrs. Collyer were transferred to Czechoslovakia.

Miss Sadie Harbough (1899) joined Miss Hinds in the first days of the station in Songdo. She organized the first mission school in Songdo, a boys' school, which was afterwards the nucleus for the development of the famous Songdo Higher Common School. Miss Harbaugh served as Treasurer for the mission, and was also Editor of the Korea Mission Field for a year.

In 1906 Miss Harbaugh married Dr. J. W. Hirst of Severance Hospital and Medical College and has continued in Korea.

Miss Mary Knowles (1900) was appointed with Miss Carroll to work in Wonsan, and was the first Principal of the newly organized Lncy Cuninggim Girls' School. In 1906 Miss Knowles was married to Dr. J. B. Ross, of the Wonsan Christian Hospital, and was as long as she lived the wise friend and helper in all affairs connected with the school work there. Her beautiful spirit and careful leadership was always greatly valued by the other workers, and after her marriage she continued in every way her assistance. Mrs. Ross died in 1917 while in the States on furlough.

Miss Josephine Hounshell (1902) was associated with Miss Knowles in the early days of the Wonsan station, and during Mrs. Campbell's furlough in 1904-05, had charge of Carolina Institute. In 1907 Miss Hounshell was married to Rev. L. O. McCutcheon, of the Southern Presbyterian Mission, and continues until the present time in active evangelistic and itineration work.

Miss Ellasue Wagner, (1904) was appointed with Miss Carroll to Songdo and during the years that followed was interested in development and work of the Holston Institute.

On account of her mother's last illness she was detained at home from 1920 until 1923; after returning to Korea she was engaged in evangelistic work in Songdo at the "Center". In 1926 she was moved to Seoul to the Social Evangelistic Center and is at present working there.

Miss Cordelia Erwin (1905) spent her first year in Korea in language study in Seoul, and then moved to Songdo. For many years she was in charge of the evangelistic work of the two Songdo districts and the Joy Hardie Bible Institute and later of Choon Chun. Perhaps Miss Erwin's name is best known in connection with the organization of the work in the Chul-Won District, since she has had charge of the woman's work and the Kindergartens of that district since its beginning. Her devotion to the work keeping her at her task when all the other workers had retired from the field. In February 1925 Miss Pauline Randle returned from furlough and was appointed with Miss Erwin, much to her joy. Thus when Miss Randle was called to the glory land the following May, Miss Erwin was left alone again in her out post, but refused to leave what she believed to be her duty.

Miss Mattie Ivey (1905) came to the field as an educational worker and after her first year in language study in Seoul was sent to assist with the girls school in Wonsan. She loved the beautiful sea and mountains, and was devoted to the girls. During that first year there she wrote:

"Wonsan, O Wonsan, my new home to be,—
How I love thy mountains and thy restless sea!
How I love thy people, how I long to be
Just what Jesus would have me,—
In Wonsan, by the sea."

At the beginning of her second term of service a break down in health made it necessary for Miss Ivey to return to America.

She died in 1918 during the great influenza epidemic, in Denver, Colorado. It seems sad that she, too, might not have had the privilege of resting by the lovely Hahn River,

in this land she loved so much, until the Resurrection morning.

Miss Lillian E. Nichols (1906) was appointed to Seoul during her first years on the field, and was then transferred to Songdo to Holston Institute, associated in the work with Miss Wagner, as Principal until 1921, and since that time has wisely directed the larger development of the school as a recognized institution under the Government. Miss Nichols' aunt, Mrs. Mary Goodlet, has been with her neice in Korea since her return in 1921, and has been of great assistance in the department of household economics, as well as a comfort to Miss Nichols and a helpful companion to the other missionaries.

Miss Eleanor Dye (1906) assisted Mrs. Campbell in the work at Carolina Institute, Seoul, during her first term of service, and in 1911 was married to J. L. Gerdine. In both Songdo and Seoul, she has continued her work so far as delicate health and home duties would permit; her home has always been a haven of refuge to all her fellow workers, and her wise council and help always of great value.

Miss Mary D. Myers (1906) spent her first years in Wonsan in language study and afterwards in directing the Lucy Cuninggim Girls' School. In 1920 with the help of Bishop Lambuth she made plans for the Evangelistic Center for women in Seoul, and bought the land in the center of the city for the Tai Wha Kwan. She opened the work at the Center, beginning the classes and laying plans for a larger future. In 1923 she moved to Choon Chun, in charge of the woman's work of the city, and under her care the work was so developed and enlarged that the Center was built there, also. Miss Myers is on furlough at the present time.

Miss Kate Cooper (1908) has been for nineteen years in Wonsan, and has been so identified with the district, and has so placed her stamp in the work there that it is safe to say that every man, woman and child connected with the Southern Methodist Church in Wonsan district, who knows anything at all about the work, knows and loves the name of

Kate Cooper. The direct evangelistic and itineration work is her immediate interest, but the Bible Institute occupies six months of her time and energies in the winter months. In 1926 the splendid new woman's Center in Wonsan was built under her supervision. She has acted as corresponding Secretary of the Korean Woman's Missionary Society for many years.

Miss Martha Ivey Batey, (1907) spent her first years in Seoul and in Wonsan assisting in the School. As the wife of Rev. E. L. Peerman she continued for some years in active evangelistic work, traveling with her husband to the country. On account of health reasons they remained in America after furlough, and are now serving the church in the Virginia Conference.

Miss Mary Johnstone (1908) spent five years in Songdo, following Mrs. W. G. Cram, as the second principal of Mary Helem School. Under her direction the building for the school was erected and the institution organized along regular approved lines. Miss Johnstone is now the wife of Rev. E. Kegin of the Presbyterian Church, and is continuing her work as a pastor's wife in America.

Miss Laura Edward (1908) is one of the few workers to have the distinction of having served in all of the four older stations, Seoul, Songdo, Wonsan, and Choon Chun, and both in the evangelistic and educational branches. Her name is well known in the Churches of the Songdo and Choon Chun Districts, since she was longest in these two places. From 1923 she has been in charge of the Social Evangelistic work at the Center, in Seoul.

Miss Hallie Buie (1909) spent her first thirteen years at Wonsan, and as Principal of Lucy Cuninggim School, guiding the institution as it grew year by year. In 1922 she was given the control of Carolina Institute, Seoul, and it is since her coming that the new Josephine Campbell Hall has been built, and the school attained government recognition. Without doubt much is due to her careful oversight that this

school now possesses one of the best planned school buildings in Korea.

Miss Elsie Lowe (1909) spent her first term in Korea as music director at Holston Institute and in 1921 married Mr. L. H. Snyder, of the Y. M. C. A. Later Mr. Snyder returned to Korea as a member of our own mission and since 1926 has been President of the Songdo Higher Common School, Songdo. Mrs. Snyder has always been greatly interested in active work, doing much in the way of teaching and assisting where-ever possible. After Miss Mauk left Songdo she took charge of the music department at the "Center" there.

Miss Alice Dean Noyes (1910) was engaged in evangelistic work in the Choon Chun District, and later in Wonsan. She returned to the field after her first furlough, but her health was such that it became impossible for her to continue her work.

Miss Bertha Smith (1910) spent her time of language study in Seoul, and was during 1919 the principal of Carolina Institute for one year. Since 1920 she has been in charge of the evangelistic work of the two Songdo Districts, in active itineration and oversight of the women's work. Miss Smith was for several years Superintendent of the children's work under the Woman's Missionary Society of Korea, and gave most acceptable service in the preparation of programs, stories and such like for the use of the children.

Miss Gilberts Harris (1910) gave five years to Korea as Superintendent of Nurses at Ivey Hospital, Songdo, and in the splendid organization of the work there and her hand is still visible.

After returning to America Miss Harris spent a number of years at Scarritt Bible and Training School, Kansas City, as teacher, and while there had a great influence on the lives of the young women there in preparation for missionary work in turning their hearts toward Korea. She is now doing private nursing in her home town in Arkansas.

Miss Hortense Tinsley (1911) has been active in evangelistic work both in Seoul and Songdo, for the past five

years being associated with Mrs. Chaffin as Principal of the Union Methodist Woman's Bible Training School. She is also Treasurer of the Woman's Council for Korea.

Miss Lillie May Reed (1912) spent five years in Korea, during two years of the time being principal of Mary Helm School, Songdo. On account of health reasons she was not able to return to the field. As the wife of Rev. A. L. Smith she takes an active interest in the work as pastors's wife in the Arkansas Conference, and does much teaching in the Sunday School normal classes.

Miss Carrie Una Jackson (1911) has spent most of the past sixteen years in Choon Chun in directing the work of the day schools in the district, and in woman's work. Miss Jackson was also in Charge of Carolina Institute for one year and has always been greatly interested in all that pertains to development for the young people of Korea.

Miss Myrtle Barker (1911) during her first term of service was engaged in educational work in both Choon Chun and Wonsan. Since that time as the wife of Rev. L. C. Brannon she has maintained an active part in whatever part of the country he has served, in Songdo and now again in Choon Chun. Since Miss Myers' furlough she has taken complete charge of the Woman's Evangelistic Center in that place, giving her full time to the direction of that work.

Miss Ida Hankins (1911) spent her first years in Seoul, in language study and later as Principal of Carolina Institute. The past twelve years she has been in charge of Mary Helm School, and for the last four years Vice-Principal of Holston Institute, also. These last years have been the development of Mary Helm from a small school into a well organized institution, with government recognition.

Miss Bertha Tucker (1911) was engaged in evangelistic work in both the Choon Chun and Wonsan districts for over ten years. At the time of her second furlough she was transferred from Korea to Cuba and is an active worker in that field. She has not, however, lost interest in the Korean people. She has established a contact with a colony of Koreans

near Havana and at her request Bibles and Hymnals in Korean were sent from the Korean Missionary Societies for their people in Cuba, in care of Miss Tucker.

Miss Bessie Oliver (1912) during her first term was in charge of the educational work of the Choon Chun district, and since 1922 has been Principal of Lucy Cuninggim Girls' School, Wonsan. Under her leadership the school has attained high school grade with Government recognition. During her furlough in 1925-26 she was successful in obtaining funds for the remodelling of the school building.

Miss Mae Owings (1912) after three years in Seoul given mostly to language study, was obliged to return to America on account of her health. She is now in New York City, and is continuing her interest in Korea and her people, as opportunity allows.

Miss Carrie Turner, (1919) spent five years associated with Miss Lowder, as Superintendent of Nurses, Ivey Hospital, Songdo, and her splendid work, specially in the operating room, was greatly valued by the Institution. In 1924 she returned to the homeland and was married to Mr. John Townsend of California.

Miss Bessie Hardie (1913) daughter of Dr. and Mrs. R. A. Hardie, gave five years to work in Seoul and in Choon Chun in charge of Day Schools. She is now the wife of Mr. J. E. Fisher, who for the past five years has been connected with the Chosen Christian College, Seoul.

Miss Eva Hardie (1913) is also daughter of Dr. and Mrs. R. A. Hardie, and spent six years as a missionary under the Woman's Council in educational work at Carolina Institute and at Lucy Cuninggim. She is now the wife of Mr. Clarence P. Wilson and is located in Boston, Mass.

Miss Eleanor McCubbins (1917) after a few years in Wonsan in language study and as superintendent of nurses was married to Dr. J. B. Ross in 1920. Although home duties prevent much active part in missionary activities, Mrs. Ross has always been most generous, and her home is always a place of comfort and joy. She has also given time to teaching

of home economics and sewing in the Woman's Center, Wonsan.

Miss Agnes Graham (1914) has been located in Songdo, and has given herself to the organization of work among the women of the city, specially in connection with the Woman's Evangelistic Center, which institution was founded and the building erected under her supervision in 1920. Miss Graham continues in charge of this "Center," which remains a joy to all the women of that city.

Miss Ellie Gray (1915) spent five years as director of music at Carolina Institute. Home conditions made it impossible for her to return at the end of her furlough.

Miss Allene Pierce (1914) spent five years in active evangelistic work in the Songdo district. She also was detained in America on account of home conditions at the close of her first term.

Miss Rosa May Lowder (1916) has spent the time since her arrival in Ivey Hospital, Songdo, as Superintendent of Nurses. Miss Harris leaving the field soon after her arrival. She had the responsibility of that institution since, in the Nurses' Training School, which has greatly prospered under her care.

Of the fifteen young women who have come to Korea since 1920, six are now in America on furlough: **Miss Anna Hanson**, 1921, **Miss Mary Vic Mauk**, 1921, **Mrs. Velma Maynor**, 1921, **Miss Furry**, 1921, **Miss Ruby Lee**, 1922, **Miss Alice McMakin**, 1923; most of these workers are studying and we hope making further preparation to return to Korea. **Miss Margaret Light**, 1923, remain connected with the missionary work as the wife of Mr. W. L. Nash, Secretary of the Y. M. C. A.

The other eight are working on the language study and beginning work in the institutions to which they have been appointed: **Miss Clara Howard**, 1923, Kindergarten Department, Holston Institute, and Ewha Normal Kindergarten Training School, Seoul. **Miss Blanche Houser**, 1923, Superintendent of Nurses, Wonsan Hospital. **Miss Sadie Maud**

Moore 1923, Evangelistic Center, Wonsan. **Miss Nannie Black** 1924, Music Department, Lucy Cuninggim School, Wonsan. **Miss Helen Roser** 1924, Nurses Training School, Ivey Hospital, Songdo. **Miss Olive Smith** 1925, Evangelistic work, Choon Chun. **Miss Euline Smith** 1925, Evangelistic work, Songdo. **Miss Ruth Diggs** 1926, Educational work, Seoul.

하웰嬢과每年會에 처음女代表者들



Miss Mabel K. Howell and first woman delegates to the Annual Conference : Miss Cooper, Miss Oliver and Mrs. Martha Noh.

HISTORY OF OUR MEDICAL WORK

WIGHTMAN T. REID, M. D.



W. T. Reid, M. D.

李慰萬醫師

The medical work of our mission began with the appointment of Dr. R. A. Hardie to our mission on May 15th, 1898. Previous to this time Dr. Hardie had been connected with the Canadian Colleges Mission, and had been doing medical work for that mission in Wonsan for about 6 years. In September 1898, Bishop A. W. Wilson appointed Dr. Hardie to medical work in Songdo, the time between May and September having been spent with Dr. O. R. Avison who was at that time superintendent of the Imperial Korean Hospital. Dr.

Hardie at once began to plan for a hospital at Songdo where he hoped for a large plant, manned by (at least) two or three American missionary physicians. Funds for such a hospital not being forthcoming at that time, there was much delay, and some desultory dispensary work, mixed in between evangelistic itinerating trips, and finally, the following year, Dr. Hardie was appointed to Wonsan, again dividing his time between medical work in a small dispensary down town, and itinerating trips on evangelistic work in the country, and when Dr. Ross arrived in 1901 and was appointed to assist Dr. Hardie in Wonsan, Dr. Hardie gave more and more time to the evangelistic work until he was finally relieved in that work altogether and Dr. J. B. Ross held the medical work alone.

At first there were no funds for the medical work at Wonsan, appropriated by the Board of Missions and support for this work was largely obtained from the customs people who paid well for our doctor's services, together with what fees could be obtained from the patients themselves. At this time Dr. Ross saw about 2,220 patients during a year, besides

making frequent journeys to Seoul and Songdo, consulting about plans for the hospital at Songdo, and blue prints for the Songdo Hospital were finally forwarded to Dr. Lambuth, in 1902.

In 1903, Dr. Ross was appointed to medical work at Songdo, but as there was no money for that work as yet, only a very sporadic dispensary work could be done, and in 1905 Dr. Ross was again appointed to Wonsan, where he has remained almost continuously ever since.

In the mean time Dr. C. F. Reid, had been busying himself at the home end to find funds for the Songdo Hospital that had from the beginning been very near to his heart, and finally met a generous layman of our church in Lynchburg, Va., ■ Mr. W. C. Ivey and his good wife, who took a great interest in Dr. Reid's story and agreed to give \$ 5,000 for the Songdo hospital building. The money was not used however until the fall of 1907, at which time Dr. Wightman Reid, newly appointed to the Songdo medical work, was able to lay the foundation of Ivey Hospital, and thus bring to ■ joyful realization a prayer that had been for years the burden of his father's heart.

During this first year, 1907-08, Dr. Reid's time was about evenly divided between language study, building operations, and dispensary practice, and by the end of the year the main building of Ivey Hospital was finished, the first year's language examination passed and about 1,200 treatments given in the dispensary.

In 1908, Dr. W. C. Mayes arrived and being appointed to Wonsan medical work and language study, did ■ good work during his first year with ■ total of 6,567 treatments in the dispensary, and the passing of his first year's language examination. In Songdo during this time, 3,290 treatments had been given and among these ■ large number of opium habitues were relieved of the habit, the hospital acquiring a reputation for curing these unfortunates that has never since been lost. In 1910, Dr. Mayes was appointed to Choonchun to carry on medical work in ■ small dispensary building that had been

erected by Dr. J. W. Reid some time previously, and during this year the Wonsan hospital building was on its way under the supervision of Mr. J. A. Thompson, and in Songdo the ward wing was being built by Dr. Reid with funds again generously donated by Mr. W. C. Ivey. In the fall of this year also, Mrs. W. T. Reid arrived from America and Miss Gilberta Harris was appointed trained nurse at Ivey Hospital. Shortly after Miss Harris' arrival Dr. Mayes' health failed and he was forced to return to the States, leaving Choonchun without a doctor for the remainder of that year, so it was with great pleasure that in the fall of 1911 Dr. Bowman and his family were welcomed to take up the work Dr. Mayes had been forced to relinquish.

During this year, 1911, also it was decided to adopt the policy of giving scholarships at Severance Medical College, to chosen men of our Christian community, that as soon as possible, qualified native practitioners might be had so assistants in our mission hospitals, and to furnish with all possible speed that medical service that their people were so greatly needing.

In 1913 Dr. Bowman was appointed to Severance Union Medical College as the official representative of our Board on the faculty and in one year built up the eye department of that institution both in number of patients and finances so that instead of being a financial drain on the institution it brought in a substantial profit. It was a grief therefore that at the end of that year on account of Mrs. Bowman's health, it became necessary for the Bowman family to return home, and as it later proved, never to return to the field.

In 1915 Dr. Trice arrived on the field and was appointed to the Wonsan medical work, but after only a few months on the field, again left for America on account of health conditions. The Choonchun work was left without a foreign physician until the fall of 1914 when Dr. E. W. Anderson, who had arrived the year before, was appointed to that work, and in the first year he had 4,108 treatments in spite of the

many and long interruptions that had occurred in the course of the medical work of that station.

During the year 1915-16, at Wonsan Union medical work (Canadian Presbyterian-Southern Methodist) was started, Dr. Ross and Dr. Mansfield representing the two missions and at once there was a great increase of the number of patients, nearly 12,000 treatments being given, compared with 7,624 the year previous. At Songdo an effort was made to start a branch dispensary in the heart of the city, outside of but near the Great South Gate, but as it proved a financial burden more than could be borne it soon had to be closed again. During this year also, Miss Gilberta Harris left the field on her first furlough, never to return to Korea and Miss Lowder took her place at Ivey Hospital.

In the fall of 1917, Dr. P. L. Hill arrived on the field and was appointed to the Choonchun medical work, thus relieving Dr. E. W. Anderson who went into evangelistic work for several years, and in this same fall Dr. Frank Stites was appointed to Severance Hospital and Medical School where he occupied the Chair of Medicine until his furlough in 1923.

After only a relatively short period, two or three years, Dr. Mansfield was appointed to Severance and the Union Medical work at Wonsan again reverted to the sole charge of our mission. In 1921 Miss Bray and Miss Furry arrived on the field and were appointed to Ivey Hospital in Miss Lowder's place, who had been furloughed early on account of ill health and under their combined effort the nurses training school took on new life. 1922 saw the arrival of Drs. Cate and Bruff, Dr. Cate being appointed to Songdo with Dr. Reid, whose furlough was soon due, and Dr. Bruff took up Laboratory work at Severance where he had charge of that important department. In the meantime the Wonsan Hospital had been greatly enlarged and as Dr. Ross's furlough was due, Dr. E. W. Anderson, who had just returned from furlough was appointed in charge of that work, where he has continued with Dr. Ross to the present time. Under the impact of his vigorous personality the number of patients in

that institution increased with leaps and bounds until in 1925 22,222 treatments were given in the dispensary and 937 in-patients were treated in the wards. In the spring of 1922 also, at Ivey Hospital, the Hospital Preaching Band was organized, in which the members of the hospital took over definitely the support of two native evangelists who were to do follow up evangelistic work in the country, a work which has in many ways had the blessing of God upon it during the years since it has been at work.

Upon Miss Lowder's return from furlough 1922, Miss Bray was appointed to Wonsan and Miss Furry to Choonchun and in the following year Miss Blanche Houser took Miss Bray's place at Wonsan and a definite start in nurses training was begun in that institution, thus filling a bitter need of many years.

In 1924 the medical work at Wonsan opened a branch at Kochei a town down the coast, and near the famous Diamond Mountains, a work which continued and is now in the hands of Dr. Pak Tai Hyeng, one of our medical scholarship men, who has made good and is doing splendid work. Dr. Pak carried on this work one year under the supervision of the doctors at Wonsan but after that continued on his own thus relieving the Wonsan work of any financial responsibility whatever, while still carrying on the work they had started. Thus was fulfilled in this man the purpose visualized in the early days when the Medical Scholarship policy was adopted by the Mission. We are only grieved to record that there are not more of his calibre.

Miss Helen Rosser arrived at this time to help Miss Lowder at Ivey and was appointed to language study, spending most of her first year at Seoul in the Language School, but she is now hard at work and the Nurses Training School at Ivey Hospital is in the best condition of its whole history under the efficient management of these two diligent workers.

In 1925, the death of Mr. and Mrs. W. C. Ivey of Lynchburg, Va., the faithful friends and generous patrons of Ivey

Hospital gave the work at Songdo a blow from which it is not likely to recover at any time soon, and the competition of Dr. Huh another of our scholarship men, who set up for himself in the main street of Songdo, has greatly diminished the number of patients at Ivey Hospital. A new government hospital has also opened in the city, and unless the home church can see its way clear to support its hospital sufficiently to enable it to care for a large number of charity patients who cannot afford treatment where they have to pay for it, it will remain to be seen how long it will be possible to keep the work open under present conditions.

In the fall of 1926, the medical work at Choonchun was forced to close for lack of proper support. Dr. Hill who had worked so faithfully for many years returned to the United States, and Dr. Nam Kung Kun the Korean physician who had labored faithfully at Choonchun for ten years moved to Ivey Hospital at Songdo. The equipment was divided between Songdo and Wonsan. Dr. Cate our representative at Severance, returned home on furlough and had scarcely arrived at home when the death of his father made it impossible for him to return. His place remained vacant until recently Dr. Manjot, driven from the Huchow hospital by the Chinese troubles, was appointed as our representative in Dr. Cate's place.

In our three hospitals at Wonsan, Songdo and Choonchun, from 1909 to 1926, 456,439 dispensary treatments given and 15,032 inpatients treated. Something like 20,000 treatments could be added for Wonsan dispensary prior to 1909, which would bring the total dispensary treatment up to 476,439 and making a grand total of 491,471 treatments.

Thus is the history of our medical work in Korea brought down to date. God has blessed it in many ways during these years and many have turned from darkness to light by reason thereof. May it continue till the last member of the elect is gathered in is my prayer.

THIRTY YEARS AGO.

HON. T. H. YUN.



Hon. T. H. Yun, LL. D.

尹致昊博士

Little springs and rivulets, insignificant in themselves, by combining their streams make great rivers like the Mississippi and Yangtse. In the same way, little incidents, unimportant in themselves, by fortuitous combinations produce some important historical events. The Southern Methodist Church in Korea, which celebrates its thirtieth anniversary today started from little incidents which were insignificant in themselves, but which in the Providence of God have been used as contributing factors toward the making of a great Church. The part which I played in starting the Southern Methodist Mission in Korea was insignificant in itself at the time. Yet, as it has become a part of the history of the Church, I have been asked to say a few words about some of the outstanding facts of my connection with the Mission. In February 1885, I had to leave Korea on account of certain political troubles. So I went to Shanghai and entered the Anglo-Chinese College of which Dr. Young J. Allen was President. In April 1887, I was baptized and became the first Korean member of the Southern Methodist Church. From 1888 to 1893, I studied in America and returned to Shanghai in the autumn of 1893. In March 1894, I married a student of McTyre School in Shanghai, which is a Southern Methodist school for the Chinese girls. In February 1895, I returned to Seoul after an absence of ten years.

Before I left America, I wrote to Dr. (later Bishop) W. A. Candler, the President of Emory College, a letter from which the following extract is given :— March 11th, 1893.

My Dear Dr. Candler :

I have \$ 200.00 (U. S. Gold) in your charge. I want to make this the nucleus of a fund for establishing a

Christian school in Korea. After my return to Shanghai should I find it possible for me to go home, a mission school should be started on this fund. If the Church should establish a Mission in Korea before I could go back, the fund should be turned over to the Board to be used for educational purposes in the Mission. & & &

When I returned to Seoul, I found the situation in Korea very favorable to the establishment of a Mission of our Church. So I wrote several letters to Dr. Young J. Allen, Dr. W. A. Candler and Bishop E. R. Hendrix and asked the last to include Korea in his plan of visitation to the Far East. Having been previously informed of the arrival of Bishop Hendrix and Dr. C. F. Reid at Chemulpo on the 12th of October, 1895, Mr. H. G. Appenzeller of the Methodist Episcopal Mission and I went to the river (Ryongsan) to meet our distinguished visitors, who were expected to reach the river jetty about one o'clock in the morning of the 13th October. After we waited there for five hours, the boat came in, but we were disappointed by not finding our visitors on board. However, we learned that they had footed to Seoul from the sand bar where the boat had stuck at the earlier hours of the morning. We did not know where they had gone, so we came back to Seoul. On our way home, we called on the house of Rev. Mr. Junckin who then lived outside of the South Gate. Our joy was great, when we found the Bishop and Dr. Reid all safe and sound after their trying journey! The party stayed in Seoul about a week surveying the lay of the land. During their staying, Bishop Hendrix baptized at the Union Church my eldest daughter, Laura, just a year old, the first Southern Methodist child in Korea. They left Seoul on October 21st, having made up their minds to open the Mission in Korea as soon as possible.

In January 1897, when I returned to Korea from Europe after an absence of a year, I found Dr. C. F. Reid already located in a house near the South Gate, which afterwards became the site of the Bank of Chosen. On February 9th, Dr. Reid and I made a trip to Songdo where we were entertained

at the home of Yi Tong Chin. We spent a day in looking around for possible sites of Mission homes, schools, etc. Dr. C. F. Reid then and there promised to Yi Tong Chin that he would start a Mission in Songdo and establish a hospital and a school as soon as arrangements could be made with the Board of Missions at Nashville. Here I may mention the fact that my father and I gave something like three thousand yen to Dr. Reid to be used for a school.

In September 1906, Bishop W. A. Candler came to Korea and started a school in Songdo which was christened "Anglo-Korean School." At the request of Bishop Candler, I was made the first principal of the school.

When Laura was baptized as the first Southern Methodist baby in Korea, we had no idea that in thirty years, the membership of the Church would grow to be ten thousand as it is at present. When we look at the stately buildings of the Songdo School with several hundred young men, we can not help contrasting them with pride and gratitude, with the humble beginning of the school in a ginseng shed with fourteen boys. The hospital which Dr. Reid promised to Yi Tong Chin was then but a dream. Yet the dream has been materialized into Ivey Hospital which has been built and conducted for many years by Dr. Reid's own son.

When we consider the great achievement of the Church during the past thirty years and its unlimited future possibilities, all starting from apparently insignificant incidents happening here and there, we are almost involuntarily forced to sing with the poet ;

God moves in a mysterious way
 His wonders to perform ;
 He plants his footsteps in the sea,
 And rides upon the storm.
 His purpose will ripen fast,
 Unfolding every hour ;
 The bud may have a bitter taste
 But sweet will be the flower.

NOTE : Mr. Yun has given (in later years) nearly twenty thousand yen to the school for various purposes — Editor.

SONGDO HIGHER COMMON SCHOOL

REV. D. W. LIM



Rev. D. W. Lim

林斗華牧

The Southern Methodist Church began its Mission work in Korea about ten years later than any other denomination. It was in 1895 when Rev. C. F. Reid, was then a missionary to China, had come to Korea to survey the field. Even before this time, there was a noble young man who had been in America for study had come back to Korea and lived a life of light among the Koreans. He felt that it was an opportune time for the Southern Methodist Church to start up the

mission work in Korea. He wrote to his friends in America and his missionary friends in China for the establishment of Mission work here. While Rev. C. F. Reid was in Korea, surveying the field, he was convinced that it was the time for the Southern Methodist Church to start the mission work in Korea, and he reported to the Mission Board so.

The Mission Board had decided to start up the missionary work and had appointed Rev. C. F. Reid and Rev. C. T. Collyer as the pioneer missionaries to Korea in 1896 from China for they were missionaries to China before this time. When they came, they, at once, started the evangelistic work making Songdo as its headquarters for the missionary enterprise with the suggestion of Mr. Yun. But the educational work for the boys started still ten years later.

History of the Anglo-Korean School

When we come to the question of the educational work for the boys in Korea under the direction of the Southern Methodist Mission, our minds and thought are naturally turning to the Anglo-Korean School, which, later, changed its

name to Songdo Higher Common School and that of the Primary Department to Songdo Common School No. I, and Songdo Common School No. II. It was the first educational work for the boys since the Southern Methodist Mission began its work in Korea.

Location

Songdo has been a capital of Korea for nearly five hundred years when Wong Dynasty was in power. It is located a half way between the north and south being near the west coast of the peninsula, and it is only about fifty miles north of Seoul. Songdo is a leading city in the territory occupied by the Southern Methodist Mission. In the northern part of the city on a beautiful campus of thirty-five acres at the foot of the Song-ak Mountain is the Anglo-Korean School which is one of the leading schools of the whole country.

Beginning

✓ It was on the 3rd of October, 1906 ✓ when the school was formally opened with Hon. T. H. Yun in charge and Rev. and Mrs. A. W. Wasson, the missionary teachers. But in January 1906 there was a night school which was conducted by Messrs. A. W. Wasson, W. G. Cram and C. T. Collyer in a small Korean house in the church compound, teaching English and arithmetic. But it didn't continue very long before Rev. and Mrs. A. W. Wasson had gathered about fifteen young men at their home to teach English. In the late summer 1906, Bishop W. A. Candler came to Korea and held annual meeting of the Korea Mission in September in the city of Seoul. While the meeting was in session, three of the "group of young men who had been studying in a class taught by Mr. and Mrs. Wasson, went to Seoul and waited upon the Bishop with a petition for the establishment of a school. This was significant as an indication of the eagerness of Korean young men for an opportunity to study." (One of those three who bore the petition is now a teacher in the school—Mr. Yee Sang Choon). Bishop, at once, granted their request. But this

was not the real beginning of the school. Years before this when Mr. T. H. Yun was a student at Emory College, the need of education for Korean young men was deeply felt by him. In 1893, Mr. Yun, who was then yet in the United States, wrote to Dr. Candler, who was then president of Emory, asked that a Christian school be established in Korea for the boys. "As a nucleus of a fund for that purpose he turned over to Dr. Candler \$ 200 which he later increased to \$ 250 before leaving America."

So the idea of establishing a Christian school for the boys in Korea was first thought of by Dr. T. H. Yun away back in 1893 even before the missionary work had begun in Korea by the Southern Methodist Board. Thank God for his Christian life he has lived all these years, love for his people, and true patriotism for his country. Bishop Candler had never forgotten the request made by Mr. Yun, and when he was elected to Episcopacy and came to Korea, and when the matter was presented to him he was willing to grant the request from the Korean young men for a Christian school.

Mr. T. H. Yun, the First President

When Bishop Candler was out here in 1906, he was willing to establish a Christian school, but who should be the first President of this new institution to be born? It was Mr. Yun he thought best fitted for the position of president. But how was he to be secured for that position? It can best be told in the words of Bishop Candler as he wrote in a pamphlet put out by the Mission Board under the sub-title, on page 27, of "On To Songdo' Again." "We have delayed too long the matter of a school for young men, and we are now suffering from the results of such delay. We have no adequate supply of native workers upon whom our brethren can rely in caring for our rapidly growing young Church. The matter cannot be postponed longer. I would not be able to postpone it even if I were inclined to do so. Providence forces me to take action, and I am thankful that in a remarkable way our God enables me to take the first step in this direction.

"Some fifteen years ago Dr. T. H. Yun came as a student to Emory College while I was President of that institution. He availed himself of the opportunities there presented most diligently, and after a few years' stay in America he returned to his own country well qualified to serve his people in the highest place. Being the son of the Minister of War, and having qualifications so superior to other men of his time, he seemed called to a career of political service. Accordingly he has occupied during the last decade several positions of authority and influence under the appointment of the Emperor of Korea. He was one of the representatives of his nation sent to attend the coronation of the Czar. He served in the Department of Education. At one time he was the Vice Minister of State. More recently he has been repeatedly offered the position of Foreign Minister, but has firmly declined the offer.

"From the first he has felt keenly the need in his country of a great Christian school. A few years ago he and his father made each a contribution of a thousand yen (\$ 500) to begin a fund for the establishment of such an institution. The authorities of the Church, not seeing their way clear to begin the work, put this at interest. From accrued interest, as well as from a few smaller contributions, the fund has now grown to something more than three thousand yen (about \$ 1,500).

"I had not proceeded far in the inspection of our Korean work until all the facts of the case forced on me the conclusion that the inauguration of the enterprise could not wait longer; but I had no man for the place, unless I could get Mr. Yun himself to undertake the work. After much prayerful consideration of the subject, I opened the matter to him. I found him eager to undertake Christian work; but he felt his way hedged up by the customs of his country, more imperious than written laws. He is the eldest son, and as such inherits all the property and all the responsibilities of the family under Korean usage. At first it seemed impossible to overcome this barrier, not because he cared for the property

but became to break with the responsibilities of his position would involve him in embarrassments that would hinder any work that he might undertake of the character proposed, if indeed it might not utterly defeat it. He said to me with profound emotion : 'I have often and deeply regretted that I am the firstborn of my father's house.'

"The difficulty is further aggravated by the fact that under Korean usage a father may, before his death, transfer the responsibilities for all these matters to the eldest son, and this transfer General Yun had recently made, so that Mr. T. H. Yun was already entered upon the duties of the first born according to the Korean law of primogeniture.

"As we talked and prayed over the matter for several days, Mr. Yun finally said there was one relief which might be possible. If his father would voluntarily relieve him of the matter and give him his freedom, the obstacle would be removed, and it was agreed that I should present the matter to General Yun.

"No one unacquainted with Oriental custom can understand what such a prospect involved to both father and son, and at first I hardly dared to hope for a favorable issue. I never felt more keenly the sense of responsibility nor realized before so perfectly the life tragedies involved in the age-long usages of family life in the Far East, especially in the lands whose social customs have been formed under the power of the Confucian ethics. However I determined to make the effort, that my dear friend and former pupil might be made free to enter upon a high career of Christian usefulness for which he is so well prepared and in which only he can find his highest happiness. It is freedom to him, though he renounces an estate in turning to the work of the Church.

"General Yun was not in Seoul, but was visiting relatives in the city of Songdo, as we supposed. Accordingly I timed my visit to that station on the last day of the Annual Meeting, hoping to find him there on my arrival. But on reaching to our regret we found that he had gone to a mountain resort some ten miles into the interior. The weather was bad, ■

steady rain falling during the entire day we were tarrying in Songdo. We began to fear that it would be impossible for me to meet him during my stay in Korea ; but, contrary to all our fears, about dark he returned to the city. Early the next morning I called on him with a view of presenting the matter. I was accompanied by Brothers Hardie, Gerdine, and Cram, the last of whom acted as my interpreter. I presented the matter as clearly and forcibly as possible, dealing with the venerable man in perfect candor, as well as with the deference due his station and his relation to the serious proposal which I had come to set before him. He heard the matter patiently, making many inquiries, but at last he said something like this: 'He is my eldest son, and I have reached the age when I wish to turn over to him the interests and responsibilities belonging to him as my firstborn and to free myself from cares during the remaining years of my life. When he went to America, I told him to learn all he could, and he fell into your hands, though I did not know you. After a time you returned him to me, and since his turn he has been a man different from other Koreans, walking always in the straight line. I now return him to you for the work you propose, and will resume the cares from which I had relieved myself.' I expressed to him my great appreciation of his self-sacrifice, telling him that the gift of a man to a great work was far more than a contribution of money, and that I hoped his son would stand between my people and his people as a medium of communication through which might be brought to Korea the benefits and blessings which we had in our hearts for his nation. After our interview was concluded and we had left the house, he sought his son and formally declared to him his decision in the matter."

The School Buildings

When the school was first started, it was housed in a long, narrow shed which had been used for curing ginseng. It was also used for dispensary and for church services before it was used for school. In less than a year the student

body increased to about two hundred boys and the shed was too small for that number, so it was moved into a temporary building of about twenty kan (one kan=8 ft.×8 ft) made of bamboo poles and straw thatch on the same spot where the present building now stands. When the weather grew to be too cold for the school to stay in the temporary quarters it moved to an old missionary residence of a Korean style tile roofed house which was just vacated, which was known as "India Rubber House," for it was used for many purposes and stretched so many times.

In 1908 the school moved into its first permanent stone building of three stories and many other buildings of the same material have been added to it since then. The following table shows the number, the date, and the cost of the buildings that are now on the campus.

Building	Date	Cost
Stone dormitory	1908	\$ 5,000
Industrial building	1912	5,000
Songdo Common School No. 1 ..	1918	4,000
Science Hall	1918	5,000
Korean style dormitory	1919	3,000
Songdo Common School No. 2 ..	1920	10,000
Textile Building	1920	8,000
Power House	1921	4,000
Administrative Building	1921	37,500
*Gymnasium	1923	5,000

* Dr. T. H. Yun gave money to build the present drill house while he was in charge of the school the second time.

The above is the present system and home of the school,

Increase in Student Body

There were only fourteen students when the school was first opened on October 3, 1906. But as the years went on, the student body has increased to present student body of 1,235 (June 20, 1927) on the roll. The increase and decrease of the student body through the years is shown by the following table :

Year	Total students	Year	Total students
✓ 1906	14	1907	116
1908	243	1909	329
1910	425	1911	224
1912	260	1913	301
1914	297	1915	379
1916	521	1917	317
1918	390	1919	472
1920	664	1921	953
1922	1698	1923	1666
1924	1647	1925	1610
1926	1471	1927	1235

All these are the combined figures of the Higher Common School and two Common Schools.

Bearing of Fruit

Four years have passed and the school began to bear fruit. The following figures show the number of students graduated each year.

Year	Number	Total
1910	10	10
1911	17	27
1912	0	27
1913	3	30
1914	3	33
1915	9	42
1916	6	48
1917	6	54
1918	25	79
1919	15	94
1920	0	94
1921	29	123
1922	18	141
1923	0	141
1924	29	170
1925	37	207
1926	69	276
1927	92	368

Out of these graduates, some have gone into Christian ministry, some studied the medicine and became physicians, some teachers, some farmers, some secretaries, some in business, some are continuing their education else where. Besides these graduates there is a large number who have received their education and gone out into the world and are doing much good to the society.

Presidents

There have been several presidents during the last twenty years, and they are as follows :

Hon. T. H. Yun, LL. D.	1906.....1912
Rev. W. G. Cram, D. D.	1912.....1914
Rev. A. W. Wasson, LL. D.	1914.....1920
Rev. W. G. Cram, D. D.	1920.....1921
Rev. A. W. Wasson, LL. D.	1921.....1922
Hon. T. H. Yun, LL. D.	1922.....1925
Rev. C. N. Weems, M. A.	1925.....1926
Prof. L. H. Snyder, B. A.	1926.....

Prof. Snyder has gone back to America on his furlough, leaving Songdo April 14, 1927 and will not be back until the fall of 1928. While he is away in America, Rev. D. W. Lim, Vice President, is in full charge of the school.

Teachers and Officers

The teachers and officers have been employed in the past are numbering one hundred and twelve, and we have a present faculty of fifteen men including the treasurer and secretary. All of our teachers are qualified according to Government Regulations except one. We are not only well fixed with the teaching forces but our school is one of the well equipped schools of its grade in the country.

Present System

There are three schools in the present system: The Songdo Higher Common School, The Songdo Common School No. 1, and The Songdo Common School No. 2. According to the Higher Common School statistics put out in May this

year, there are three hundred and twenty-nine students on the roll, fifteen teachers and officers. Our budget for the school year runs up to Yen 33,000. The Songdo Common School No. 1 has a student body of five hundred and thirty-five on its roll and ten teachers. The budget for this year is Yen 8,140. The Songdo Common School No. 2 has on its roll three hundred and seventy-one boys and six teacher. The budget for this year is Yen 4,200.

The Textile Department

There is an industrial department which is a part of the school, and which was originally started for the students to learn to weave. The account of the Textile Department can best be told in the words of Dr. A. W. Wasson as he related in a Paper which he wrote a few years ago when he was president of this school. "In August 1909, an ex-Buddhist priest who had been converted to Christianity, and, after giving up his priesthood, had learned weaving business, was employed to teach weaving on hand and foot power looms of Japanese and Korean models. The students learned to weave many patterns on these looms. In 1911 Mr. C. H. Deal who had had some experience in the cotton mills of North Carolina began to study the work of this department to see what improvement could be made. At length upon his recommendation nine power looms were ordered and installed in 1913. By using double ply cotton yarns from Japan and fast dye from Germany a superior quality of cotton cloth was produced which proved to be very popular with the foreigners in the Orient. It was woven by the students and sold at a profit.

"For about three years this department was run as a trade school, in which a few students studied weaving and dyeing and related subjects. It also furnished remunerative employment outside of school hours to students in other departments. In 1916 the trade school feature was discontinued, and from that date on the textile department has been the manual training and self-help department of the Higher Common

School, and its chief function has been to furnish to worthy poor boys an opportunity to earn their school expenses.

"It has succeeded admirably. The pay of the students is regulated by the amount of work they do as individuals and by the earnings of the department as a whole. Thus conditions are favorable to establishing habits of industry and cooperation. Students who earn all of their expenses take a longer time to complete the course required for graduation, but they are more than compensated for their extra time by the value of the work and the habits of industry, self-reliance, and cooperation which are formed. From Sept. 1916 to December 31, 1921, the department has paid to students for labor Yen 19,057.60. (It has paid all of its other running expenses except the salary of the missionary manager and made ■ profit of Yen 92.29 which has been invested in additional equipment).

"In 1920-21 ■ new textile building was erected and sixteen more power looms were installed.

"The product is sold by parcel post direct to consumers all over the world. The number of worthy young men who wish to enter this department and who can not secure an education unless they have an opportunity to earn their expenses is practically unlimited. The department bids fair to become the most distinctive characteristic of the school. The chief obstacle in the way of its rapid expansion is the shortage of circulating capital with which to operate."

Dairy

In 1922, Mr. Allen Yun, the son of Dr. T. H. Yun, who has been in America for nearly ten years, specializing in dairy business came back to Korea started the dairy in cooperation with the Songdo Higher Common School. It was started with a capital of about yen 10,000 with equal responsibility of the school and Mr. Allen Yun himself, school promising to furnish the land and Mr. Yun promising to give his service and have full charge of the dairy without any compensation. Even as

a business point of view it is promising thing as well as it is a good thing for the people of Songdo as a whole.

Student Activities

This school has two student organizations : one is student Y. M. C. A. which carries the work of religious activities among the students as well as social activities. The other is student association which has four departments namely, athletic department, literary department, religious department, and business department. These four departments carry on the work of the student affairs by themselves.

NOTE :—Since this paper has been written, the Textile Department has been sold to a Korean Company.—Editor.



CAROLINA INSTITUTE, SEOUL

MISS HALLIE BUIE



Miss Hallie Buie

孚 義 孃

The Woman's Board of Foreign Missions opened work in Seoul, Korea, in 1897 and transferred Mrs. J. P. Campbell from Soochow, China, as pioneer to the new field.

The next year, in property secured through fine management, consisting of a main building and other lesser houses, Carolina Institute, so named because of the unusual gift of the children of South Carolina to the school, was opened October 2, 1898, with five little girls.

Mrs. Campbell said, quoting from "Women and Missions;" "It was not long before we had twenty one pupils; these, however, were the children of the serving class only, those who were not wanted in the homes where their parents served.

"The women of Korea for five hundred years had been denied education and any knowledge of the outside world. They were, of course, prejudiced against mission schools, but were not long in seeing that this educated lower class of girls would soon be superior women mentally. Because of this they gradually decided to enter the school and study side by side with the girls of the lower class."

The following report of Carolina Institute is on file in the school records. It is in the handwriting of Mrs. Campbell who was principal of the school with the exception of a few months, from the opening in 1898 to the summer of 1910.

"Carolina Institute was first opened October 2, 1898, with five little girls eight years of age. The school was conducted as a boarding school only until 1902, when day pupils were admitted, by order of the Board of Missions of the Methodist Episcopal Church, South, it was circumscribed to thirty pupils

up to 1902 when the building was enlarged and the number of boarding pupils increased.

"When the school closed for its summer vacation in 1910, ninety one pupils were enrolled. Seventy eight of these were boarding pupils.

"A number of these were entirely supported by scholarships from the United States, under the Board of Missions of the M. E. Church, South. Others were partially supported thus and others were self-supporting.

"Up to 1910 Carolina Institute was a preparatory school only, giving preparation for the middle school. The first class received graduation papers in June 1910. The ages of girls entered were from ten to eighteen. The parties entering these girls gave the privilege of teaching them the Bible, and the girls were privileged to unite with the church if they so desired, but no pressure was imposed.

"However, by far the greater part of them received baptism and went out as Christians. Many have established Christian homes, and a number are teachers and Bible Women."

The first five little girls were all in the same class, and they had two teachers, one taught Korean and the other taught the Chinese characters.

On the second of December 1903, a charter was granted by the minister of education under the name of Pai Wha Haktang, at that time only the primary course was given.

The name of the institute was changed to Pai Wha Girls' School on April 27, 1909, and at that time another charter was granted by Hon. Yi Chai Kon, Minister of Education; this charter allowed both primary and high school course of four years each.

By the permission of Governor General Terauchi, on May 15, 1913, the high school department and the primary department were registered under the new regulations.

We have always heard it said that one gains strength and becomes useful by overcoming difficulties, if this be true of schools also, we can then look upon Carolina Institute as a strong and very useful school; because it has indeed had

many difficulties to overcome. Being the first school in the mission, it had to make a place for itself in the land ; then for sixteen years the school was compelled to take care of its pupils in the overcrowded quarters in which it was opened, therefore had had very little chance for growth—never in its history has Carolina Institute had room to carry on its work satisfactorily, much less to grow, just why it must wait while other schools of the same grade received the funds and buildings they needed, is not known, but so it was ; just at the time when it could have gone forward so well, it has been held back several times on account of lack of space in which to work and to grow ; and not the least of her troubles has been the frequent change of principals, no one has been given the time necessary to carry out her plans for the development of the school.

Great was the rejoicing when the new two story brick building on the new site, which had been bought many years before by Mrs. Campbell, at 149 Nuhadong, was completed and on Jan. 5, 1915 the school work could begin in those nice, light, well ventilated class rooms. The dormitory on the new site consisted of a few rooms built Korean style and was much too small to accommodate the boarders, therefore many of them had to stay in the old dormitory ; having the boarders in the two places was a decided hardship, but so great was the joy over the new class-room building, it was borne cheerfully.

In the part of the city near the school there were so many little children who were not quite old enough to enter the primary department but were so anxious to enter the school, a preparatory class was added Apr. 1, 1915. At that time it would have been preferable to open ■ kindergarten, but it was impossible to get a trained kindergarten teacher.

However, one was gotten two years later and the kindergarten department was opened on April 1, 1917 with thirty seven pupils, and the preparatory class was given up.

The kindergarten is ■ very important department of the school, the children are from the better class of the people,

many of the mothers being high school graduates ; it is good to see the interest of these young fathers and mothers, and to hear the children's baby voices lifted in song and prayer. It is a great privilege for the school to come in touch with these homes.

An adequate room for the kindergarten department is one of the crying needs of this school now. We wonder how the teachers do so well in such cramped quarters and with so little equipment.

Every year we turn away many on account of lack of room. This year we decided not over crowd, therefore we cut our number down to sixty, this was not easy to do with the many parents begging so hard for their children to be allowed to enter.

In April 1921, under a new Educational Ordinance, the primary department was changed to a Common School with a six years' course. And a fifth year was added to the high school department, and more pupils were taken in, the student body almost doubling the number of the previous year. And many, many who wanted to enter were turned away. The school was so crowded the school work was done under great difficulties. A new building had been promised, but the money was not in sight.

In April 1922, the faculty was much strengthened by the employment of several college graduates, and the class room work was made much more efficient. However, the building was far too small to accommodate the large student body. As a new building had been promised, the gloomy basement of the principal's residence was used for temporary class rooms. The promise that was given for the new building was to sell the old property and use the proceeds for the new building, but it seemed impossible to sell—how often are we made to wonder if our assets are really assets.

During the Christmas vacation of 1922, a third story and attic were added to the school building, which greatly relieved the congestion, and on January 22nd, there was another

time of rejoicing when the school was able to use those rooms.

In that same year the play ground was greatly improved and partly equiped and the students became very much interested in athletics.

In April 1923, a revision of the school regulations was begun, which were later adopted and enforced.

On Nov. 10, 1923, the site for the long promised building for the high school department was purchased for ₩ 18,095.20 at 12 Peelundong. And plans for registering the school as a Government recognized school were begun, among the plans were requests for money for the new building—as there seemed to be no hope of selling the old property any time soon—and also for money for the required apparatus, from the Woman's Council in America. And in April 1924, several teachers with Government licence were added to the faculty.

The requests for money having been granted, specimens for natural science and apparatus for physics and chemistry, worth about ₩ 10,000.00, were purchased in 1925.

On February 14, 1925, application for Government recognition for the high school department was made, and this recognition was granted by Governor General Saito on March 27, 1925, and the name changed to Carolina Girls' Higher Common School.

Application for Government recognition for the primary department as a Common School having been made, this recognition was granted April 30, 1925; so the Primary department became a recognized primary school with six grades and is called Carolina Girls' Common School.

On October 20, 1925, grading for the foundation of the new building was begun, and the building was completed in Dec. 1926. It would be impossible to tell how happy we all were when the building was completed; teachers and girls had prayed very definitely for the building, therefore felt that it was a direct answer to our prayers, and the "The Prayer Special" in The Woman's Council being given for it, added

much to our joy and faith; it has meant much to the spiritual life of the school.

Very fitting indeed was it that the first service in this building should be a "White Christmas" and that all of the Christmas gift-money of teachers and pupils should be given to the Saviour as a white gift. And in January when the high school department begun its work in the new building, our joy knew no bounds, this building is a joy, it is just what we need for the class room work of the high school department. The primary department also greatly rejoiced when the high school department moved because the four classes that had been compelled to study in the old building, having been crowded out, could move into the primary building, which is just large enough to accommodate the twelve classes in the primary department. All it needs is the addition of an office for the teachers. But it is now over crowded on account of the kindergarten, and it has no where to meet for chapel exercises.

The greatest need of the school now is a chapel large enough to seat the student body. The four hundred and seventy five children in the primary department are compelled to meet out doors for their chapel exercises, which is very unsatisfactory, in the winter it is bitterly cold and the ground is often covered with snow, in summer it is too hot, and at other times the rain prevents; and the small chapel in the new building will be much too small for the high school department when we take in the new students next spring. The half hour spent in chapel every morning before school is such a spiritual help to the girls, we feel that it is one of the greatest helps we have in building the characters of the girls. The graduates always write of what those chapel hours meant to them and tell how they miss them. And too when any kind of exercise is given at the school, such as commencement, class-day, or a concert, the parents of our seven hundred pupils are always anxious to come, but we must limit our invitations to a few, because we have no place where to

seat the many who want to come ; and a chance of getting in touch with the home is lost.

Another urgent need here at Carolina Institute is for the dormitory to be enlarged, we are full to overflowing now, and next spring when we take in another large new class, we shall have no place to put the boarders. It is said that an ounce of prevention is worth a pound of cure ; to establish a rescue home would be a splendid work, but better still would be the running of Christian hostels for the students in non-christian schools ; but even better than that would be, in fact it is our duty, to look after the girls who come to us from the country, the ones whom we accept into our schools.

The dormitory here at Carolina Institute is entirely self supporting, all financial arrangements being made by a committee of girls who are chosen by the girls.

One of the teachers acts as advisory member.

The number of graduates of the High School is one hundred and sixty. Each one is doing her bit to make the world better.

Forty six are teaching, forty two are studying in schools of higher grade, one is studying in The Woman's Union Bible School in Seoul, one is a nurse, one is a newspaper reporter, one is in business, six are dead, and sixty two are home-makers. As such a large number of our graduates have become home-makers, this school was at one time called "The Home-makers' School." What better could be done for a land than to train noble, christian home makers ?

Carolina Institute Branch School, at Quang Hei Moon, was founded in 1907 with ten little boys as pupils. Its special purpose was to give the children in that factory section a chance to study.

After a few months it was changed into a girls' school. For twenty years it has meant much to the children in that section ; though from time to time the school work has been improved and better teachers secured, the school has no home ; but is compelled to meet in the church, which is a hardship on the church as the school.

On Nov. 17, 1925, it was registered as a primary school with four grades. Its present enrollment is 148. And its graduates number 57.

The Parent Teacher Association of this branch school is very helpful. The children learn to love the church and its services.

Both church and school are looking forward to the time when this homeless school can have a building.

At Soopyo Kyo, one of our churches in the city, is a Kindergarten which was founded by Miss Tinsley in 1923, it is a source of pleasure to the church and a splendid point of contact in the homes of that neighborhood, its enrollment is thirty.

Our present enrollment is High School 186, Primary 475, and Kindergarten 58 making a total of 719 who come every day to Carolina Institute compound to school; and the branch school, Quang Hei Moon has 148, Soo Pyo Kyo Kindergarten 32 and the number of girls in the union primary in which we have part is 190, making a grand total of 1089 pupils in our schools in Seoul.

In our dormitory at Carolina Institute every one of the thirteen provinces in Korea is represented.

By the encouragement and prayers of its friends, the gift of this splendid new high school building by the Woman's Council in America, and the untiring efforts of its splendid faculty, a consecrated noble band of workers, Carolina Institute stands equal to any school of like grade in Korea. Its graduates enter well and stand high in the schools of higher grades to which they go and are very successful as teachers wherever they go.

The enthusiastic, helpful Parent-teacher Association is a source of encouragement to the school.

In this very imperfect history of Carolina Institute, it has been impossible to tell even a small part of what the school has meant in the many lives it has touched during the twenty nine years of its existence; not can we estimate the far

reaching influence, joy and hope its daughters are carrying into the homes and schools of the land.

The Chinese Characters that form its name "Pai Wha" were selected by Baron T. H. Yun and their meaning, the cultivation of flowers is very fitting indeed for a girls school. Like the flowers that bring a message of hope and cheer while blooming, and when faded and gone leave a luscious fruit, may the lives of Carolina's daughters be filled with messages of love and hope and bear fruit that will last through eternity.

And as the school pin with its ancient Korean emblem in three colors, red for zeal, blue for courage, and white for peace, brings to them a message everyday; may they be filled with zeal and courage to carry the message of the Saviour's peace wherever they go.

Enrollment of Carolina Institute by years.

		Primary.	High School	Kinder- garten.	Quang Hei Moon Branch.
1898	...	5	—	—	—
1907	..	No record	—	—	10
1909	..	31	—	—	—
1910	..	91	—	—	—
1914	..	No record	26	—	—
1915	..	50	27	—	—
1916	..	39	23	—	—
1917	..	76	27	37	—
1918	..	91	43	32	—
1919	..	94	0	27	—
1920	..	125	53	46	—
1921	..	196	101	50	—
1922	..	358	112	100	—
1923	..	276	118	98	170
1924	..	382	75	104	133
1925	..	436	116	95	141
1926	..	493	122	78	167
1927	..	475	186	58	148

Carolina Institute comprises three departments: High School, Primary, and Kindergarten.

Carolina Institute Compound contains 4,254 tsubo,
and is Valued at ¥ 85,080.00

The value of the buildings is as follows :

High School Building	..	..	..	61,871.00
„ „ Heating Plant	..	..	..	13,498.00
„ „ Apparatus	..	..	..	17,643.00
„ „ Furniture	..	..	..	7,000.00
Primary School Building	..	..	..	30,964.00
„ „ Equipment	..	..	..	3,000.00
Janitor's House, High School	..	..	..	665.00
„ „ Primary School	..	..	..	400.00
Dormitory	..	..	..	18,920.00
Total	..	..	..	¥ 239,041.00

The property where the old school was, contains 1,037 tsubo and is valued at ¥ 51,850.00.

There is a plot of land outside the South Gate of Seoul, which was bought by Mrs. Campbell for a school cemetery, it contains 1,223 tsubo and is valued at ¥ 19,850.00.

The missionaries who have been principal of Carolina Institute :

Principal Mrs. Josephine P. Campbell	..	..	1898-1908
„ Miss Eleanor Dye	..	..	1908-1909
„ Mrs. Josephine P. Campbell	..	..	1909-1910
„ Miss Lillian Nichols	..	..	1910-1912
„ „ Bertha Smith	..	..	1912-1913
„ „ Lillian Nichols	..	..	1913-1914
„ „ Ida Hankins	..	..	1914-1916
„ „ Bertha Smith	..	..	1916-1919
„ „ Ellie Gray	..	..	1919-1920
„ „ Laura Edwards	..	..	1920-1922
„ „ Carrie U. Jackson	..	..	1922-1923
„ „ Hallie Buie	..	..	1923-

LUCY CUNINGGIM GIRLS' SCHOOL

WONSAN, KOREA

MISS BESSIE OLIVER



Miss Bessie Oliver

吳 利 富 孃

Twenty-four years ago Misses Carroll and Knowles realized the need of a school for girls in Wonsan. This school was opened in 1903 with Miss Carroll as Principal and Miss Knowles as Vice Principal.

People were not interested in educating their girls at that time. It was very difficult to get students. Even though that furnished books, food and clothing only fifteen were enrolled. As years passed the school grew in favor and in 1907 there were more than seventy students.

The school building was a small Korean house. A better building was needed to accommodate the growing school. Estimates were sent to America for a new building. North Carolina Conference with others heard the call for help and Mrs. Lucy Cuninggim, President of the North Carolina Conference, asked the Foreign Mission Board to borrow the money from the bank for the building and send to Wonsan. She, herself promising to pay the interest on the loan and at the death of herself and husband their Life Insurance would be given to pay the amount borrowed. The school bears the name of Lucy Cuninggim today as a Memorial to her love and confidence in the Korean people.

During the years the school has been served by the following Principals, viz.

- 1903-04 Miss Arrena Carroll,
- 1904-06 Miss Mary Knowles,
- 1906-07 Miss Josephine Hounshell,
- 1907-10 Miss Mamie D. Myers,

1910-14	Miss Hallie Buie,
1914-15	Miss Bertha Smith,
1915-22	Miss Hallie Buie,
1922-25	Miss Bessie Oliver,
1925-26	Miss Ellasue Wagner,
1926-	Miss Bessie Oliver.

While Miss Myers was Principal the school was organized as a graded school. The first class was graduated in 1909.

In 1912 on account of disturbances in the school it was closed for several months.

In 1913 it was registered as Lucy Cuninggim Girls' School.

In 1914 a class was graduated from the High School.

In 1915 the High School department was closed on account of trouble in the school and only the Primary department continued.

In 1918 the school was reopened as an Industrial School. After being opened only a few months this was closed on account of trouble in the school.

In 1919 the Lucy Cuninggim Kindergarten was opened. In 1921 the first class was graduated.

In 1922 the High School department was reorganized and registered as the Lucy Cuninggim Girls' Private School.

In 1923 the Parents' Association made it possible for the school to have a much needed playground.

In 1925 the Primary Department moved into the new Primary building, "Francis Hitch Memorial" a gift of the South Georgia Conference as a memorial to Rev. J. W. Hitch's mother.

The Lucy Cuninggim building was left for High-school and Dormitory use only. The first and only graduating class of the Lucy Cuninggim Girls' Private School, High School department, was graduated in March 1927. On June the twenty-sixth of the same year the High School was given full Government recognition as a Girls' Higher Common School. Now to the Koreans and Japanese it is known as the "Lucy Girls' Higher Common School." On July the first the Primary Department was given recognition as the Lucy Girls' Common School.

In March 1927 the first class was graduated after receiving recognition as a Higher Common School.

Of this class of fifteen young women twelve are teaching and one studying at Ewha College, one at Ewha Kindergarten Normal and one at the Government Normal Training School in Seoul.

In May of this year, thanks to the women of the North Carolina Conference for their gift of \$ 10,000.00 or ¥ 20,000.00, work of remodeling the High School building was begun. The building is to be completed by Sept. 30th after which the school will have a building adequately meeting the needs of the present day High School.

Plans for building a new Dormitory are under way. School enrollment for the Spring of 1927 is as follows :—

High-school	..	..	..	..	..	..	145
Primary	..	..	..	..	..	..	331
Kindergarten	..	..	..	..	..	..	80
Total	..	..	..	..	..	..	556

This is the only Higher Common School for Korean girls in this Province or in this part of Korea.

The enrollment in the Music Department has been very good this year. Miss Nannie Black has charge of this Department with a Korean Assistant.

What a strong faculty, good student body, co-operation of the Parents' Association and trust in our Heavenly Father the future for the school seems very promising.

Country Schools, Wonsan District

The country schools in Wonsan District were first started in 1911 when there came an urgent call from the country churches for Christian teachers for the children, and the highest class in Lucy Cuninggim School put off their graduation one year and went out into these places and opened schools. We can not tell all of the good work those schools have done through the years ; but at the present there are 14 schools all doing a good work for the Mission.

HOLSTON INSTITUTE, SONGDO

MISS LILLIAN NICHOLS

Statistics



Miss Lillian Nichols
芮吉秀娘

Holston Institute comprises three departments: High School, Primary, and Kindergarten.

There are one High School one Primary School, and three Kindergartens.

The High School Chapel, Domestic Science, Primary, and one Kindergarten Building are all on the Holston Compound and the other two Kindergarten Building are in the Southern and Eastern sections of the city.

The value of the buildings is as follows:

High School Building	....	....	....	¥ 100,000.
Primary School Building	....	....	....	20,000.
Chapel	"	....	....	20,000.
Kindergartens	..	....	....	1,750.
Kindergarten on Holston Compound	....	....	....	20,000.
Domestic Science Building	....	....	....	1,600.
The value of ground and plant	....	....	....	49,100.
Equiquest :	....	....	....	17,600.
				¥ 231,700.

List of missionaries who have been in charge of the school or closely connected with it, according to years :

1904—06	Mrs. C. T. Collyer (Miss Arrena Carroll) Prin.	
1906—08	Miss Ellasue Wagner	"
1908—10	Miss Lillian E. Nichols	"
1910—14	Miss Ellasue Wagner	"
1914—16	Miss Lillian E. Nichols	"
1916—19	Miss Ellasue Wagner	"
1916—19	Miss Lillian E. Nichols	Vice Prin.
1919—20	Miss Hortense Tinsley	"
1920—27	Miss Lillian E. Nichols	"
1920—27	Miss Ida Hankins	" "

Primary Schools

Holston or North Ward Primary School was enlarged and strengthened by uniting with the two schools in the Eastern and Southern parts of the city which had been supervised first by Miss Cordelia Erwin from '06 to '11, by Miss Mary Johnston from '11 to '13, by Miss Lillie Reed from '13 to '14 and by Miss Ellasue Wagner from '14 to '15. This change was made and the schools moved into the Holston Building in '17. From this time the appointment went with that to the High School.

The Kindergartens were opened in '17 and the appointment of Prin. went with that to the High School.

Enrollment by years in Holston Institute.

Year	Primary Dept.	High School Dept.	Kindergarten Dept.
1904	12	0	0
1905	25	0	0
1906	30	0	0
1907	39	0	0
1908	49	0	0
1909	58	16	0
1910	73	25	0
1911	82	43	0
1912	89	59	0
1913	75	73	0
1914	63	84	0
1915	73	88	0
1916	100	92	0
1917	188	85	226
1918	206	89	250
1919	210	77	320
1920	345	101	360
1921	407	122	375
1922	600	127	372
1923	651	157	380
1924	592	169	205
1925	616	177	247
1926	518	214	204
1927	492	261	152

"Nothing succeeds like success," runs the ancient proverb which seems to be full of meaning.

Holston Institute is and has been a success. From its beginning it has been signally blessed of God. Established in response to a request from the people, unlike many of our school, it was possible at the very start to encourage self support in the students. They were required even at that time to bring their rice. This was remarkable for schools for girls were so new and for the most part considered so unnecessary that usually money inducements had to be offered in order to secure permission from parents or guardians for attendance thereupon.

The quietness and conservatism of Songdo, the city in which this school is located have positively been factors that have contributed to the steady progress of the institution. There have been fewer distractions here than occurred in the larger cities and in the Capital city; so both teachers and students found it easier to give their entire time to the work of the school.

Surely not without its effect also was the wise, capable planning of its founders.

Certainly another factor that should be noted as having some thing to do with this success is the fact that in the institution there has been a continuous policy. Since its establishment and its two first years of infancy, save for the short space of one year, it has had one or the other of two women serving as principal, and fortunately for it, their ideals for the school have been practically the same. There have been no drastic changes in the policy or in the execution of the same, therefore the years have witnessed a steady and marked improvement and growth.

Another blessing the school has enjoyed has been the peculiar good fortune that has come to it through its capable, kind, efficient Korean Faculty who have always labored tirelessly for its success and advancement.

The twelve girls who constituted the school at its beginning were naturally able to do only Primary work and

were housed in a small thatch roofed Korean building consisting of three small rooms which served alternately as sleeping apartments, dining hall, and class rooms.

In 1909 the new school which now serves as main administration building was completed, and the students, seventy four in number, were moved from their crowded quarters into it. This was a wonderful change and our joy knew no bounds. At that time this building of class rooms and dormitory seemed to us so large and spacious that we wondered if we should ever have enough students to fill it. Alas, for man's judgment. This building today is so crowder that in every line of work we are hampered for lack of space and long for room not only to expand but really to take care of what we have.

After nine years of work, in 1913 the first class was graduated from Holston Institute. This class numbered eighteen and they were splendid girls, all of them. One of them is still with us today as a member of the Faculty and the others are filling positions of trust and responsibility.

A separate Primary Building was erected in 1916 and the Primary grades were moved from the High School Building into it. This was a great step forward as it gave room for expansion in the upper department. The following year the Primary Schools in the Eastern and Southern sections of the city were united with Holston Primay and moved into this building.

Kindergartens were opened in the two buildings made available by this change. Also a Kindergarten was opened in a tiny semi-foreign building on the Holston Compound.

In 1918 in order to meet Government requirements the number of years required for graduation was changed from four to three and the course of study was changed accordingly. Also a separate Chapel was erected. This is a splendid building with the auditorium upstairs and class rooms below. It also when erected seemed immense but is now entirely too small to meet the needs of the school. These together with minor changes secured to the school the right to Government

recognition and the right to be called "Higher Common School". The authorities kindly allowed the name Holston to be retained. Officially the name of the school since then has been "Holston Higher Common School".

Subsequent years have proven the wisdom of making that change at that time. The school has had a much greater popularity with the people and has been able in various ways to serve them more efficiently since its graduates have much more liberty and much better standing with the government.

In 1922 the Government realizing that three years was too short a time to accomplish what they wished to cover in the Higher Common School course revised the school regulations and added a year to their course. We followed their example and changed our course back to four years as it had been in the beginning. We were delighted at this change.

The same year the Primary course of study was lengthened to six making the entire number of years required for graduation ten instead of seven as it had been. This was also a welcome change giving us more opportunity to work with the girls.

In 1926 another building was added to the plant. A large and beautiful Kindergarten building properly planned and fitted out took the place of the tiny crowded room that had been used. The upstairs is for the use of Primary students and the entire downstairs belongs to the Kindergarten. The Primary Dept. is already too crowded and we wish it were larger.

In 1927 the plant was still further improved by the addition of a room for Domestic Science. It is small but has already proved to be a great joy and satisfaction.

At present the High School enrollment is two hundred and sixty one. These students come from all of the thirteen provinces of Korea except one.

The Primary School enrollment is five hundred. Most of these students are from the city of Songdo though five provinces are represented.

The Kindergarten enrollment is one hundred and fifty two.

In student activities the Holston girls are behind none. Be the feat physical, mental, or spiritual they compare favorably with other students of similar grade in any other school of the country.

When they graduate and leave us for higher schools they take places of leadership and win honors where ever they go.

The graduates of the High School number two hundred and twelve. Practically all are so engaged as to make for the betterment of mankind. Three are doing Bible Woman's work, seven are studying in the Womans' Bible School in Seoul, thirty nine are studying in other schools of higher grade, one is a Newspaper reporter, one is in business, four are dead, seventy are teaching, and ninety nine are making homes for themselves and friends in an acceptable manner.

In time this short inadequate history has covered a space of twenty three years. A short time, but who would dare try to estimate the good accomplished? What may we not say of the glory of the task, of the lives saved for the Master's Kingdom, of the sacrificial service given to the world? This will be revealed only upon the unfolding of the Annals of Eternity.

The school pin is a white star upon a bright blue background. The blue is for truth and the white is for purity and honor, and as the white star shines in its blue setting so do purity, truth, and honor shine in and from Holston's daughters, enabling them to dispel the gloom around them and point the way to glory.

Honor forever to Holston. Gratitude forever to those whose love and prayers and gifts made Holston a reality in the beginning and to all those whose devotion and prayers and continued giving have made possible its development and growth through the years.

HISTORY OF MARY HELM SCHOOL

MISS IDA HANKINS

The Founder of the School



Miss Ida Hankins

幸吉嬢

In the tenth year of Kwangmu, which is the same as A. D. nineteen hundred and six, (1906), in the month of April, Mary Helm School had its beginning when Mrs. W. G. Cram gathered eight widows and married girls together in one of the rooms of her own home, and there taught them daily until she was able to secure a Korean residence to which the school work was moved. The Korean house is now No. 270 in the section of the city of Songdo, Korea, known as Koryuchung. Mrs. Cram was influenced largely in decision to start this work for widows and married girls, by Baron Yun and Mrs. Ryang, whom most of the missionaries know as "Ryang Si" who is now the Principal of one of the non-mission girls' Primary Schools of the city.

Names of first teachers and pupils

The first teachers of Mary Helm School were Mrs. W. G. Cram, Baron Yun and Mr. Kwang Kui Kim, and the first eight pupils are :

Mun Ui Ryang ; Helen Cho, who is now a Bible woman in the Wonsan district ; Ai Duk Yi, who is a graduate of the school and is now Matron of the Union Woman's Bible School of the Northern and Southern Methodist Missions in Seoul ; Dora Yun, who has superintended much of the work of shirt-making for the Textile Department of the Songdo Higher Common School and is now particularly engaged in the making of children's dresses ; Min Hui Kim, who graduated from

Holston High School and is at present a student in the Union Woman's Bible School in Seoul; Nancy Kim and Julia Kim. Some of these went out in the county to teach in church schools and some returned to their homes and husbands to become better homemakers.

How named

The first appropriation that was sent out by the Woman's Board of Foreign Missions for the work of the school was given by the sister of Miss Mary Helm as a memorial to her and was sent two scholarships. Because of this, the school was named for Miss Mary Helm, and has always been called by the Mission, Mary Helm School, but at first the Koreans spoke of it as the English Language School, but the name they gave the School was the Song Kyea School. In 1909 the Koreans began to speak of it as the Mary Helm School, which is in Korean Mi Ri Hum School.

Change of location, and Principal

Mrs. Cram was in charge of the school until she went home on furlough and then Mrs. F. K. Gamble had charge until she went on furlough in 1911. It was while Mrs. Gamble had charge of the school that the name was changed in Korean Mi Ri Hum, which is the nearest they have to the name Mary Helm. In 1911 the school was moved to the compound on which Holston Institute is located and the classroom work was done in the little house formerly occupied by Miss Wagner and Miss Carroll (now Mrs. Collyer). This building accommodated about thirty-five pupils. A dormitory was bought back of the Holston Compound and across the street from it. After Mrs. Gamble left, Miss Carroll looked after the school until the Annual Meeting of 1912 when Miss Mary Johnstone (now Mrs. Kagin) became the first Principal regularly appointed by the Bishop.

New School Building

From 1913 to 1916 Miss Lillie M. Reed (now Mrs. Smith) was Principal of the School. In 1915 a five-room school building was erected according to plans for the ordinary Japanese Primary School. This building is of wood and was used as constructed until 1923 when two class rooms were added. From then until the present it has remained the same, though two other rooms are needed and were asked for at that time. In 1916 when Miss Reed went on furlough, Miss Graham was appointed Principal and remained in this position for one year.

Two Changes of Name

In 1917 Miss Ida Hankins became Principal. In 1818 Mary Helm School became known as the Industrial Department of Holston Institute, this being required by the Government Educational Authorities. Our Korean name was the Kui Yea Kwa, but the Missionaries never ceased to call it Mary Helm School. In 1922 the authorities refused to let us continue to be what four years previously they had required us to be, and for the first time granted us a permit and we were known as Mary Helm School, this time taking both the English name and the Korean name which we had formerly held; that of Mary Helm School. Miss Hankins has been Principal of the school from 1917 until the present (1927) with the exception of her furlough year, when Miss Nichols was Principal.

New Dormitory

In 1921 a new dormitory was erected on the inside of Holston Compound and this was soon too small for the number who wanted to be in the dormitory, and an adjoining Korean house was bought to accommodate the overflow. At that time there were sixty-six boarders in the school. This increase of dormitory and day pupils came as the result of the aftermath of the Uprising of 1919, when Korean agitators went throughout the country urging the necessity of educating

ing the masses of the people. It might be added here that the decrease in numbers at the present time is due to economic conditions which affect Primary Schools everywhere in Korea.

The Faculty

For a number of years the faculty of the school has been composed of about seven Korean men and women, one Japanese woman, and the missionary Principal. The success of the school is due to the honest work done by these teachers, who have inspired the pupils to good work.

Principals of years

1906-1909	Mrs. W. G. Cram	1913-1916	Miss Reed
1909-1911	Mrs. F. K. Gamble	1916-1917	Miss Graham
1911-1912	Miss Carroll	1917-1922	Miss Hankins
1912-1913	Miss Johnstone	1922-1923	Miss Nichols
	1923-1927	Miss Hankins	

Total enrollment by years

1906 .. 10	1914 .. 38	1921 .. 102
1907 .. 15	1915 .. 36	1922 .. 114
1908 .. 20	1916 .. 36	1923 .. 124
1909 .. 28	1917 .. 41	1924 .. 153
1910 .. 35	1918 .. 48	1925 .. 135
1911 .. 38	1919 .. 41	1926 .. 101
1912 .. 36	1920 .. 80	1927 .. 68
1913 .. 35		

The Graduates

The total number of graduates is one hundred three. The following figures will show what they did immediately upon graduations :

- 16 Entered the Bible School in Seoul
- 29 Entered other higher schools
- 5 Became Bible women
- 10 Became teachers
- 6 Entered a training school for nurses
- 37 Returned to their homes

The course of study has been improved year by year until at the present time we are using the same course that is used in the registered Government Primary schools, with the addition of Bible. This past year six of our graduates entered Holston High School and are doing good work. This is the greatest number we have had to enter Holson in any one year. Some of our graduates have taken the Nurse Training at Ivey Hospital and have gone out to do a useful and beautiful work as nurses for their people. A number of our students have gone to the Union Bible School for Women, in Seoul, and have gone out to do the Lord's work in the capacity of Bible women. Many students have returned to their own homes, there to be a blessing to their husbands and children.

A good investment

Even as early as 1911 we find in the Mission Minutes the statement that Mary Helm School was filling a very important place in the Mission, since it was then supplying more teachers for Primary Schools than any other of our institution. This, of courses, was due to the prestige that their age and the fact that these students were married gave them in the eyes of the Koreans. At times the need for teachers in the country schools has been so great that under-graduates were secured as teachers.

From a monetary standpoint, there have been no better results in any work in the Mission for the amount of money and workers invested, than have been obtained through Mary Helm School. Though our work is not great, it is seen from the above that Mary Helm students are doing their bit to help carry on the work of the Church in Korea.

COUNTRY SCHOOLS IN THE SONGDO DISTRICTS

MISS BERTHA SMITH.



Miss Bertha Smith
施美惠嬢

The first country school for girls in either of the Songdo Districts under the supervision of the Woman's Board of Foreign Missions was opened at E Chun Up in October 1909, though it is probable that a Christian school for girls had been established at Cho Kang about a year before that and was maintained by private or local funds. The teachers at E. Chun for the first four years were Cho Helen, Yang Moon Hie, Wang Sook Kuing, and Au Eun Hi.

During the first three years the school flourished. In 1913 a government school was established there and the school since then has had more or less of a struggle for existence. However, the enrollment has been sufficiently large to warrant its continuance from year to year. There are 41 pupils at present (1927).

In 1912 schools were opened at Korang Po and Sang Young. In the annual report for 1914 we read these words: "Last September there were three schools with an enrollment of forty-two, there are now nine schools with an enrollment of one hundred eighty-six pupils. The village church in each place gives the teacher's board, room, and fuel, and sees to the expenses of the school." The number of schools was not increased in 1915, and the reason is evident from the report for that year which states that the funds were quite insufficient for that number, and there was great anxiety lest it become necessary to close some of them, but the preachers and officers in the places where there were schools, in a special meeting called for the consideration of this matter, agreed to help, and did so to the amount of the teacher's board, fuel, etc., as mentioned above, and the tea-

chers agreed to receive only six yen per month in money whereas they had been receiving seven. The Secretary of the Woman's Board also allowed a surplus to be used for this purpose and the nine schools were saved from the pending crisis.

The school at Quentol Chang was opened in 1916, and is the only one besides the E Chun school that has continued up to the present time. Weakening of the church, and the establishment of government schools in the village have been the most common causes of the closing of these village schools and in such cases the funds have been transferred to some other place.

In the Centenary askings there is a request for funds for twenty schools and in the school year of 1924-5 the total was eighteen. These schools were at

Quentol Chang	Cho Po	Koo Wha Jang
Chang Dan Up	E Chun Up	Sin Kang Ni
Mang Po	Paik Soo Dai	Pong Goke
Pyung Nan Do	Hoo Saw Kang	Chang Chu Dong
Paup Nai	Pam Kol	Mandumi
Un Hang Jung	Po San	Pyung San Up

The enrollment then was 609. In 1926 two of these, one at Po San and one at Pyung San Up, were closed and others were opened at Un Hang Chung and Parioul. Kindergartens were also opened at Hahn Po and Nam Chun. The Sai Jang school was closed in 1927 and schools were opened at Sai Ou and Kum Chun Up, Tong San Ni and Yong Kogai, so that at present there are 23 schools and Kindergartens with an enrollment of 656.

(The country schools in our mission have done a great work for the church and for the women and girls of Korea.

In these little schools dotted over the country districts, many little children and shut in daughters—in-law who otherwise would never have known any thing, not even to read, have not only learned to read, but have also learned to love the church and have become Christians.)

WOMAN'S WORK IN CHOONCHUN DISTRICT.

C. U. JACKSON.



Miss C. U. Jackson.

車 善 嬢

The Woman's Work of the Choonchun District is a daily demonstration of God's strength in man's weakness.

In the fall of 1910 Bishop Hoss appointed Miss Laura Edwards to work there without the Woman's Council having decided first to open work for women in the new station, which was then being opened. That aroused a certain antagonism on the part of the Council and the Woman's Work in Choonchun has had to exist and grow on the crumbs that fell from the tables of the other stations.

On going to Choonchun, Miss Edwards found Na Maria, the best and most faithful of Bible Women, whom Mrs. Moose had taken there the year before. Miss Edwards and Na Maria went to work and laid the foundation for all phases of the work that has developed so wonderfully and against all odds. Country itineration was stressed and is still considered to be of the most importance. In earlier years itineration was done on pack pony altogether but the pony has been replaced largely by the Ford.

Schools for girls were begun in Korean rooms eight feet square, the children sitting on the floor, which has developed into a system of Day Schools over the District, including five government registered schools with well equipped buildings. And from these schools have come some of the most efficient teachers, wives and mothers of our Church to-day.

Miss Alice Dean Noyes was sent with Miss Edwards that first year for language study but she was transferred to Wonsan the following year and was replaced by Miss Carrie Una Jackson, who has been there ever since with the exception of one year in the Carolina Institute in Seoul. In the

meantime the work has been ably carried on by Misses Bessie O. Oliver, A. Bertha Tucker, Cordelia Erwin, Bessie Hardie, Pauline Glass Randle, Annie J. Hanson, Alice E. Furry R. N., Mamie D. Myers and Olive Lee Smith, who is the second member of the present staff.

The Centenary Celebration was one of the greatest things that ever happened in the Choonchun District. The women workers, at that time, gave the District Centenary Band right of way as to time and every energy and no pen can tell of the wonderful things seen and done by the Band. The history of those times will be written only in the hearts of those who took part in it and saw it.

The Centenary not only increased the number of churches and members, but als it gave the Keul-pangs of which there are from twenty five to thirty, the number fluctuating from time to time. Thirdly, the Centenary gave the Choonchun Evangelistic Center for women. And there is no doubt in the world that never was there so much gotten out of ten thousand dollars as was done in the case of this Center building. Miss Myers put much thought and energy and generalship into it and there evolved a neat brick building with the Center, adequately arranged and equipped on the first floor, and the Church Auditorium occupying the second floor space. The Center carries on all the features of such an Institution and at present is managed by Mrs. L. C. Brannon. The Church Auditorium is easily the prettiest and most neatly furnished church of Southern Methodism in Korea.

The Woman's Missionary Society has done much for the development of the women and has been ably directed by Choi Kyung Ja, who is the District Secretary.

The Alice Thomas Bible School has turned out some very efficient Bible Women through the years it has been in service.

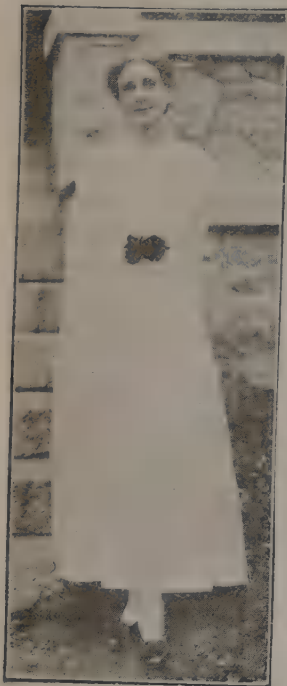
This History would be far from complete without mentioning the faithful Korean helpers who are more responsible for the good condition and bright prespects of the work than

any one else. They have done the real work and the missionaries have been the "helpers". No Martha, a Bible Woman, has been an able and loving stand-byer through all the years from Miss Edwards' time down to the present. Chi Dal-Won and Sin Chun-Bong were faithful unto death, they having gone to their reward several years ago and while in the service. Chang Pyung-ik Moksa, being the dependable and unfailing guide and helper at the present time. Ko Sunhang is undeniably linked with the history of the Choonchun Woman's Work. She has been Bible Woman, Cook and Mother for, and put up with the vagaries of twelve single women during eighteen years.



WOMAN'S WORK IN WONSAN

MISS KATE COOPER



Miss Kate Cooper

巨布嬢

In 1900 the Woman's Board bought property from the Northern Methodist Church and opened up work for women and also a school for girls in Wonsan. Miss Carroll and Miss Knowles were the first to be appointed to this work. Miss Carroll opening the Girls' School, and Miss Knowles teaching classes for women, directing the Bible women and visiting in the homes.

After the Sangni Church was built a house nearby was purchased which later became known as "The Class Rooms". In these rooms seated with the women on the floor Miss Knowles who knew her Lord, got very near the hearts of the women. God gave her much spiritual wealth to give them and they were very willing and ready to receive it. From these classes the first Bible Women were chosen even though they knew little more than how to read, but their hearts and lives had been transformed through the precious blood of Jesus and they wanted their sisters to know Him who had done so much for them.

Feeling that the Bible Classes would not give sufficient training for the Bible Women and other Christian leaders it became necessary to pray and plan for a Bible School. A visit from the foreign secretary, Mrs. Alice Cobb, was the means of getting the question before the Board, and on her return she was able to raise the money and soon an adequate building for a dormitory and a class room building were

under construction. In the winter of 1909 before these buildings were completed, Mrs. Ross and Mrs. Hitch began a Bible School with two classes. Eight women who had previously studied in the Bible classes entered as second year pupils while 23 women were enrolled in the first year. These women were taught in the Class Rooms and the boarders occupied the same rooms as a dormitory.

The aim of the Alice Cobb Bible School was stated thus:

"It being impossible for our ladies to visit all of the many country churches and hold classes for the instruction of our native Christian women, it is the aim of the Bible School to gather in the most promising representative of our Churches and instruct them with the hope of making leaders of them and from that number be able to choose many needed Bible Women".

The School term was planned for six months at first but the urgency of having Bible Women in the field as many months as possible made it necessary later to change it to three months each for five years, giving the women Ernmoon, writing, arithmetic, Chinese, hygiene, Sunday School normal training, and Church History.

In 1910 the new buildings known as the Alice Cobb Bible School were ready for occupancy so we opened Bible School work there with 73 women in attendance. Besides these taking the regular course we had regular weekly classes in Bible for the city women at the Class Rooms. Then at the time when we had so many new believers we started night classes in various sections of the city and the Bible Women and others studying in the Bible School to help in the teaching. Later the groups united and we started night classes at the Class Rooms which developed into Night School, and then later we moved up to the Bible School for more class room space, Japanese was added to the course and a six years' primary course arranged for.

Sewing classes were also started in the Bible School rooms in the fall and spring looking forward to the time

when God would see fit to give us an Evangelistic Center Building which was asked for in the Centennary. The five years transpired and still no money had come, but having outgrown our quarters we believed the time had come so through Bible women and in one of our prayer meetings had the assurance that God was answering, and before long the news came that the money had all come in and we might start our building.

The story of the purchase of the mountain site will always remind us that God's promise in Psalm 46:1 is absolutely true—"God is our refuge and strength, a very present help in trouble. In 1925 we started our building and in digging into the mountain we found some very valuable pieces of old pottery that had been buried in the graves for this mountain had been termed the "Mountain of Sacrifice". Our hearts being filled with thanksgiving for the wonderful grace of God in giving us such a desirable location and such a splendid new building we named our Evangelistic Center—"Pohay Yur Cha Kwan", which may be translated the "House of Abounding Grace".

The building was ready for dedication by Sept. 15, 1926. The services were conducted by Bishop Ainsworth and Mr. Ryang. The first work done in the building after its completion was a District Class thus combining our country and city work all in one Center. 156 women were in attendance on this Bible class, and in connection with it had revival services at night and day-break prayer meetings.

Our fall work started with a special course for young women in the morning, also sewing classes, music and English. In the spring we added cooking classes, Chorus classes, and also have a beginning of a Day Nursery. At present we have the Sangni Adult Sunday School and congregation meeting in our building on Sunday mornings.

The night school is one of our most prosperous departments having an attendance of 120 regularly every night except the two nights we go to Church services, 90 of our

students are Christians and attend Church, 36 of them have accepted Christ since they came to us, this year.

In April we graduated 12 splendid young women from our Bible Department. The total attendance from both city and country was 78 women and large girls.

Like Paul we do not think we have already attained, but follow after, "If that we may apprehend that for which we also are apprehended of Christ Jesus reaching forth unto those things which are before, and pressing toward the mark of the high calling of God in Christ Jesus."



WOMAN'S WORK IN CHULWON DISTRICT

MISS CORDELIA ERWIN.



Miss Cordelia Erwin

魚 源 嬢

Nearly ten years ago I came with Dr. and Mrs. E. W. Anderson to live in Chulwon, we being the first resident missionaries. Until this time the missionaries had always lived in Seoul and tried to work this territory from there.

We came just after the Independence Movement when many of the circuit "walkers," teachers, Bible women and other workers were in prison or in hiding. The people were scattered as sheep not having a shepherd.

In these ten years the Woman's Missionary Council has, in cooperation with the Korean church, built up 8 Kindergartens, 7 Primary Schools, (Suh-dang) a Woman's Evangelistic Center, District and Circuit Classes, Woman's Missionary Society and Woman's Christian Temperance Union.

In 1923 the Council built a comfortable home for their workers which has added much to the efficiency of the work.

In 1921 we started a Woman's Night School in the home of Rev. and Mrs. J. R. Moose, in which Mrs. Moose was the leader till they went home on sick leave. The woman's night school grew and developed at such a rate that in 1924 the Council gave us appropriation for enlarging the work into an Evangelistic Center. This Evangelistic Center work we have been conducting in the "Moose House" (the one left vacant by the Moooses), which is General Board property and as they

expect to be using this soon, our greatest need now in Chulwon woman's work is a suitable home or building in which to carry on our woman's work in the city. We have ■ sewing class, cooking club and night school that need housing badly. Also ■ kindergarten. Just this rainy season, the whole south side of our kindergarten mud wall melted and literally sat down on the side walk. I am temporarily putting it back. \$5,000.00 or \$6,000.00 would provide a home for these activities.

We have FIVE REGISTERED KINDERGARTENS and three as yet unregistered. In each of these registered kindergartens we have two teachers. The council pays one teacher and the Teacher Association pays the other, in addition to taking care of the incidental expenses of the school. We think this ■ great stride in the matter of self-support in ten years!

I find one of the greatest problems in educational work is to get parents to educate their daughters as freely as they do their sons. The girls make equal grades with the boys when they have equal opportunities.

We have 280 children in these 8 kindergartens. We have 7 *Suh-dangs* or primary schools. In most of these there are two teachers and in every case the P. T. A. pays the second teacher. Where the school is small and there is one teacher, the P. T. A. pays half of the one teacher's salary. This makes our schools on ■ 50,50 basis, the Korean church with the Mission Board. Not a bad record in ten years.

In these primary schools we have 200 in attendance. Boys out number the girls three to one I am sorry to say. Not that that I do not love the boys but I love the girls just as much as I love the boys and want to see as many girls in school as there are boys—so the boys can have educated wives.

We have 14 splendid consecrated BIBLE WOMEN. All but one are graduates of Bible Institutes and this one has studied through the 2nd. year high school at Holstone.

We have had three students from the Woman's Bible School in Seoul out in his District doing PRACTICE WORK before they can graduate. On the whole they are liked every where they go. These 14 Bible women cover more than 2,000 square miles on 9 circuits in mountainous territory. It would be much easier to record what they do not do than to enumerate their work. First and foremost to promote devotion to Jesus Christ, our God and Savior, to deepen gratitude for the grace of God—which is the only hope of sinners to enhance and illumine the authority of the Holy Scriptures not as a text book of science but as the only infalliable rule of faith and practice.

For the past two years preaching bands have been very active and there has been a great many new believers. These have needed special help and encouragements. Every where possible we have been having classes for new believers.

There are Epworth Leagues in all the county seat towns and in some of the big country churches.

Sunday Schools in most of the churches and there are Sunday School Institutes well organized over the District now.

A big Irrigation Co. was formed a few years ago and has turned all this plateau into rice fields. This has attracted people from all over the peninsula. Another thing that attracts people to this territory is the Electric R. R. being built through this territory to the Diamond Mountains. These two companies employ a great many workers and people simply flock here from all over Korea. Many are economically broken and so in a particular way need our especial sympathy and encouragement.

The most practical way to meet this need seemed to the writer to be a FARMER'S INSTITUTE. In December we had a whole week of intensive study day and night of all sorts of farming methods taught by the best authorities on the subjects. The women came in for their share in chicken

raising, bee-keeping and dairying, and many other subjects of general interest.

I feel that I have received much more from my dear Korean woman that I have been able to give them. Together we are trying to make Christ known to others who know him not and to bring in the Kingdom of righteousness, sisterhood and peace.



SEOUL SOCIAL EVANGELISTIC CENTER

MISS LAURA EDWARDS.



Miss Laura Edwards

愛道時嬢

Being convinced by Miss Mamie M. Myers who for some years had done faithful and efficient evangelistic work for women in Seoul, that the time was ripe for a new line of work to be begun suited to meet the domestic and social needs of the Korean women in Seoul, the Woman's Council of the Board of Missions of the Methodist Episcopal Church, South, under the leadership of Bishop Walter R. Lambuth in Korea in September, 1920 purchased the beautiful property known as Tai Wha Kwan located in the center of the

city and appointed Miss Myers to begin Evangelistic Social Service for women in Seoul. However, it was not until April of 1921 that she could actually get possession of the property and begin work. Of the many buildings on the property the first to be vacated was one called "Tai Wha Chung" built hundreds of years ago and occupied by the favorite wife of the Korean King. Miss Myers with two Korean experienced teachers, Lee Suke Chung, and Pak Chung Wha, moved into this Korean house and after some repairs and adjustments began the first Evangelistic Social Service work in Korea. ✓

The Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Northern Presbyterian Mission had expressed their desire to co-operate in this work and were welcomed from the beginning ; but not being able to assume at once their share in the initial capital funds or annual running expenses furnished only part time workers from April of 1921.

With the one aim of winning the women in their homes to Christ, it was determined that the work done from the Social Evangelistic Center should be three fold in Character,

meeting domestic, intellectual and spiritual needs of the women by training hands, heads and hearts.

The Union Bible Institute, which had been for many previous years carried on in one of the city churches, was given first place in the new plant and in a few weeks a night school was opened, also daily foreign sewing and cooking classes were begun. The sewing taught at the Center has always been that of making practical clothing for women and children and simple garments for men, aiming to help the women to become better house-wives, but some of the women trained here are now earning a livelihood as trained dress makers. The cooking class work has been the preparation of plain, nutritious food in simple ways using as far as possible only Korean products and with such equipment as can be provided in the average Korean home. The average number of women attending the cooking classes is ten, and the course is two years or fifty lessons. Certificates are given on completion of the first years work and diplomas on the completion of the second year.

In April 1922 three more Korean teachers were employed and a preparatory literary course for young women and older girls enabling them to enter high school was begun; also a special course in English was opened. The worthy poor students were given work in the sewing dept. enabling them to earn their expenses while in school.

A kindergarten was opened that same year and was carried on by the Center budget until April 1927 when it became self supporting.

In the Autumn of 1922 Miss Mabel Cocke came as full time resident worker and had charge of the Music and Physical Training Depts.

Early in 1923 the Woman's Foreign Missionary Society of the Methodist Episcopal Church made their first payment on the capital funds and assumed their share of the annual running expenses. Miss Nelda Grove of that Mission and Miss Hartness of the Presbyterian Mission became full time resident workers and in the following spring two other strong

Korean workers, Mrs. Yohn and Kim Sung Sil were added to the faculty.

In the summer of 1923 Miss Grove returned to America on furlough and the Presbyterian Mission withdrew its co-operation from the Center and in September Miss Myers was appointed to work in another station and Miss Laura Edwards was appointed by the Southern Methodist Mission and Miss Elma Rosenberger by the Northern Methodist Mission to the work of the Center. With the change in personnel of the missionary staff no changes were made in the courses offered; but in Jan. of 1924 the child public welfare work was begun under the direction of Miss Rosenberger, registered nurse. A Korean woman physician, Dr. Hyun and a graduate nurse were added to the force and a baby clinic was opened where small children are cared for every day from 2-5 p.m. where the morning hours are given to home visitation and teaching along lines of sanitation and hygiene. Mothers meeting and free baths for children were soon added to the program of this Dept.

During the previous year some of the Korean Christian young women had organized themselves into a Korean Young Woman's Christian Association and at this time they had no place for their office or the work which they wanted to do, so they were granted the use of one of the buildings on the Center property for their work. They organized English classes and a night school which relieved the Missions of that work and expense.

Although the old buildings have been and are yet quite unsuited and inadequate for the various kinds of work attempted and carried on in them, the large clean grounds situated as they are in the center of a busy crowded population afford wonderful opportunities for playgrounds for children who have no places to play in their homes, and here with play supervisors and interesting teachers they get not only the exercise which they so much need but an acquaintance with Jesus Christ, the children's friend and helper.

In the Autumn of 1924 the Presbyterian Mission reunited

in the work at the Center and Miss Marian Kinsler of that Church became a full time resident worker in charge of the Bible Institute Dept. Miss Blanche Bair of the W. F. M. S. also came as another full time resident in charge of the Educational Dept. and Social Service. At this time Mrs. Helen Choi came to the work of this Dept. Under their direction Professional Young Women's Clubs, High School Student Clubs have been organized.

In 1925 the W. F. M. S. made the last payment on their share in the initial capital funds and the Presbyterian Mission began to contribute to the annual running expenses of the Institution.

In April 1926 the Board of Managers of the Social Evangelistic Center decided that the former Preparatory Literary course should be discontinued and its place taken with a Domestic Science course of three years consisting of training in Korean and foreign sewing and cooking, home economics, home beautifying, child nurture and training, first aid to the sick or injured, care of invalids, with some little necessary fundamental literary teaching.

From the beginning of the work at Social Evangelistic Center many of missionary women not residing at the Center and leading Korean pastors have shown sympathetic interest and have given valuable assistance as teachers and helpers in the Social Service work.

Direct contact with the mothers in their homes and loving sympathetic interest in their problems, with the presentation to them of the loving Saviour, all wise Friend and Helper is making no small impression on many homes in the city, bringing real life and joy to them.

In the Autumn of 1926 Miss Ellasue Wagner came to the help of this Institution and under her wise and strong leadership, with Christ as guide and strength the entire body of workers is striving to really serve the women of this city and help them to better serve God and man in this their day.

WOMAN'S EVANGELISTIC CENTER, SONGDO

MISS AGNES GRAHAM



Miss Agnes Graham

具禮咸嬢

The Woman's Evangelistic Center in Songdo was opened in the month of May in 1922. The building of the Evangelistic Center was but the development of the evangelistic work for the women of the city. The character of the work called for a plant in which to operate. The great educational awakening throughout Korea at that time was not confined to the student class, but in old and young was born a great desire to study.

The opportunity was ripe for not only offering to a large number of women an education that they would be able to take but also to give a Christian education. During the five years of the history of the Evangelistic Center large numbers of young married women who had had no opportunity for obtaining an education when children, have met for two and a half hours of evening study four times a week. This study has always included Bible, singing, nightly chapel services and the regular primary course of education for the schools in Korea. These classes are recruited each year from young women of all classes of women from the city, but the larger number come from non-Christian homes. Many are converted during the year and are led into one of the city churches and thus through these night classes Christian seed is planted in many homes that are otherwise untouched.

Afternoon groups of smaller numbers have met for sewing and cooking classes, and the music department of the Center work is very popular with the women of the city. Women taking day work are for the most part Christian women seeking to improve themselves and to find social life among their associates. It is our desire and purpose to offer

to them this opportunity for advancement and social recreation under elevating Christian influences.

The Evangelistic Center is also open during morning to little girls who are debarred from schools. These children meet with instructors for two hours in the mornings who teach them the elementary subjects and Bible and singing.

A kindergarten has been an attractive feature of the work in the Center as it not only gives a Christian foundation to many children but is also a means of entrance into the homes of this section of the city, and thus provides one more opportunity to convert the parents of children through personal work from Center visitors and through meetings with the mothers.

The Center has also met a great need in the evangelistic work among the women by enabling the women of the four city churches to cooperate in their work. On one afternoon every week the Christian women of the city churches meet at the Center for regular graded Bible Study, advancing year by year in the course planned for them. The pastors of the city churches have always assisted in this class work.

In the work of the Center are included frequent social gatherings for young people, inspirational programs, meetings of combined missionary societies of the city or district, workers' conferences, Bible women's meetings and work of like nature.

All co operative work between the churches of the city that is undertaken by the women is planned and worked from the Center.

Personal work in the Center and in the homes of the city is done daily by Center workers and direct evangelistic meetings for women are held from time to time during the year.

The entire work of the Center is designed to assist the city churches in their work for women and to be one more witness in a great heathen city to the wonderful power of Christ to save that which is lost and to build beautiful characters in the Christians who enter His kingdom.

HISTORY OF THE WOMAN'S MISSIONARY SOCIETY OF THE M. E. CHURCH, SOUTH, IN KOREA

MRS. MARION RYANG, Conference Treasurer



Mrs. Marion Ryang
梁 邁 倫

Thirty three years ago, in 1896, Dr. C. F. Reid, the first missionary from M. E. Church, South, arrived in Korea with his family. In 1897, Mrs. J. P. Campbell, the first lady missionary of the same Church came to Korea. Following her, many ladies have come and started various forms of work for the womanhood of Korea in different parts of the country.

But the first Woman's Missionary Society was organized on December 20th, 1913 in Wonsan. At that time eleven women met in the Woman's Bible School under the leadership of Mrs. Hanna Kim with the object of preaching the Gospel to the unbelieving women in Wonsan District and organized the first Woman's Missionary Society in Korea. These women had the ardor of fire but were lacking the experience of conducting assemblies. Being told that every one must address the chair before speaking, the chairman, when she was trying to say something, addressed the chair to the great amusement of all. Among these women, there were few Bible Women who gave one twentieth of their salaries and few others who gave thirty sen per month to the society, so that in a year seventy two yen had been collected and a Bible woman was employed to work in the District. Soon after this, Woman's Missionary Societies were organized in different places in Songdo, Choonchun and Seoul Districts and each worked in its own District without knowing what others were doing.

By 1920 the necessity of uniting these local chapters was recognized and on December 6th of that year, eighty two representatives from the four Districts (6 from Choonchun, 18

from Seoul, 35 from Songdo, and 23 from Wonsan) gathered in the Chongkyo Church in Seoul and organized the Woman's Missionary Conference of the M. E. Church, South, in Korea. In this first conference, the rules and regulations were formulated and officers were elected for a term of two years. Mrs. Choi Naomi was elected President, Mrs. Yer Yun-hi, Vice-President, Miss Bessie Oliver, Treasurer, and Miss M. D. Myers, General Secretary. The Societies in Wonsan and Choonchun Districts had home missionaries already before this, but the Societies in Seoul and Songdo Districts began to employ home missionaries from this time on. God has been with us from the beginning and after the organization of the Conference the work became very prosperous throughout all the Districts to the great delight of us all.

The Second Conference met in Choonchun in May 1921. As the condition of the roads to Choonchun were so poor that only 81 delegates attended the conference. At this Conference, it was reported that there were one hundred and fifty eight local chapters including children's organizations with a total memberships of one thousand six hundred and seventy nine. At the same time, the Conference Treasurer reported the receipts from dues for 1920 was amounted to yen 805.98 and for the few months 1921 as yen 1,152.48.

The Third Conference met in Wonsan in May 1922 and one hundred and forty nine delegates were present. At this Conference it was decided to do some missionary work in foreign land-Siberia, in addition to the home missionary work which has been carried on by four women. Mrs. Choi Naomi, the President, was chosen for Siberia, so we had to choose a new president in her place, and Mrs. Eleanor Yohn was elected.

The Fourth Conference met in Songdo in May 1923, the Fifth Conference in Seoul in May 1924, the Sixth Conference in Choonchun in May 1925, the Seventh Conference in Wonsan in May 1926, the Eighth Conference in Songdo in May 1927 and the Ninth Conference in Seoul in June 1928. At the Ninth Conference it was decided to send a missionary



Mrs. Eleanor Yohn

尹貴連女史

to Osaka, Japan, to work among the Korean women and children whose number was said to be several thousand. Ever since, to her missionary in Osaka, the Conference has been paying seventy five Yen per month. The Tenth Conference met in Chulwon in May 1929.

We have at present 201 adult and young women's Chapters and 85 Junior and Baby Divisions, making a total of 286; and a total membership of 4,128, including 2,843 adult and Young women members and 1,685 Junior and Baby members. During the 9 years, from 1920 to 1928, a total of Yen 16,259.42,

an average of over eighteen hundred Yen per year, was collected and (with this fund) we have supported several workers at home and abroad.

From 1922 we have instituted a Week of Prayer. During the last seven years, from 1922 to 1928, the collections from this source were amounted to Yen 1,073.07. From this fund, we have paid out as specials to various causes, a modest contribution to the woman's work in Africa, a little sum to the Bennett Memorial Building Fund, a small contribution to the Rescue Home of the Salvation Army in Seoul, a few scholarships in the Union Methodist Woman's Bible Training School and a little help to the poor of the city.

There was a notable fact to be mentioned that Mrs.

Eleanor Yohn was present at the Jubilee Celebration of the Woman's Missionary Society of the M. E. Church, South, which was held in March 1928 at Nashville, Tennessee. It was a great honor to the Woman's Missionary Society in Korea, having had its distinguished representative at that great gathering of the missionary leaders of the Church. ✓

As the history shows, this Conference is only ten years old, but it has made some wonderful contributions for the cause of womanhood in the name of Christ, which are due largely to the untiring assistance and ceaseless prayers of the missionary ladies in addition to the zeal of our Korean leaders. For about a year, the Conference has had reduced her missionary work, but it was not due to the lack of zeal, but rather to the hope of laying a firmer foundation to do a greater and better work in the future. The Woman's Missionary Society in Korea has created the spirit of sacrifice and roused the desire for service in the hearts of the Korean women. So the women of the Conference have been contributing their pennies for this cause, in spite of their poverty, realizing their responsibility to spread the Good News to their neighbours. The Conference has already saved a few thousand Yen which will be used for the extension of the Kingdom of God on earth. May God bless and guide our Conference so as we may do good and great work for the salvation of mankind to the glory of God !

MOVEMENT FOR UNION OF METHODISM IN KOREA

At the session of the Korea Annual Conference of the Methodist Episcopal Church in June 1926, a committee of five was appointed to confer with a similar committee to be appointed by the Korea Annual Conference of the Methodist Episcopal Church, South, in regard to the union of the two Churches in Korea. At the Conference session of the Methodist Episcopal Church, South, in September the committee of five was appointed. When the subject was mentioned in each Conference enthusiasm was manifested at the prospect of union. This Joint Committee held six sessions in 1926 and 1927 and prepared the following report which was adopted by the Korea Annual Conference of the Methodist Episcopal Church on June 19, 1927 and by the Korea Annual Conference of the Methodist Episcopal Church, South, on September 11th, 1927. But the Church, South, adopted it with the following addenda;

Addenda

The Annual Conference of the Methodist Episcopal Church, South, in Korea wishes to add a statement as follows to the above memorial;

1. *We believe there is a contradiction in the term "autonomus" and "organic" employed in the memorial, but have approved the paper on the insistence of some that this Conference should adopt the same paper that was adopted by our sister Conference and that a Joint Commission may later reconcile any differences that may appear.*

2. *Our deep desire is for a united Methodism in Korea and one that may be autonomus or self-functioning and with the closest relationship to the Churches in America that may be consistent with these principles.*

REPORT OF THE JOINT COMMITTEE ON UNION of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea

Recognizing the great importance of the question under consideration and the grave responsibility resting upon them as individuals and as a body, the Committee has given careful and prayerful thought and study to this matter, endeavoring to view the problem from every angle, in order that a satisfactory conclusion might be reached. Six sessions of the Committee have been held, on December 28, 1926, March 10, 19, and May 31, 1927 and sub-committees and individual members have labored with care for many hours, considering every item and every word of this report to be presented to the two Annual Conferences.

The Joint Committee, therefore, present to the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Methodist Episcopal Church, South, the following recommendations:—

1. That the appended Memorial be presented to the General Conference of the Methodist Episcopal Church convening in 1928 and to the General Conference of the Methodist Episcopal Church, South, convening in 1930.

2. That, pending the action of the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, concerning the memorial to be presented to them by the two Korea Annual Conferences, and the consummation of a plan for the union of the Annual Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, a Committee composed of three Korean preachers, three laymen, and three missionaries be appointed by each Annual Conference, together with the bishops in charge of the two Korea Annual Conferences, forming a Joint Committee of twenty members, which Joint Committee shall be authorized and empowered to take any and all actions which might be legally taken by the Annual Conferences to make uniform the work of the two

Conferences, and to make preliminary preparations in order to aid the work of the Joint Commission which the General Conferences and the Annual Conferences of the two Churches are asked to appoint.

Representing the Korea Annual Conference of the Methodist Episcopal Church,

(Signed) W. A. NOBLE,
F. E. C. WILLIAMS,
KIM CHAN HEUNG,
KIM CHONG WOO,
OH KUI SUN.

Representing the Korea Annual Conference of the Methodist Episcopal Church, South,

(Signed) J. L. Gerdine,
F. K. GAMBLE,
CHUNG CHOON SOO,
SINN KONG SOOK,
J. S. RYANG.

Seoul, Korea, May 31, 1927.

**The Memorial to be Presented to the General Conference
of the Methodist Episcopal Church, Convening in 1928
and to the General Conference of the Methodist
Episcopal Church, South, Convening in 1930.**

DEAR FATAERS AND BRETHREN :—

Under the blessing of God the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea has grown and prospered until in the two Annual Conferences there are now 63,866 adherents, including 23,430 baptized members and 6,193 probationers, and 228 employed preachers. For these results, first of all we give thanks to the God of all grace who has so manifestly guided and empowered His servants, who have labored in this field. We also record our deep gratitude to the missionaries and the Boards of Missions that have made possible these great accomplishments.

In presenting this memorial, we wish it clearly understood that there is no lack of appreciation for the work of the missionaries and the Mission Boards, and that there is no desire to sever the cordial relations which have existed and do now exist between the Church in America and the Church in Korea. It is our belief that for many years to come the services of the missionaries and financial assistance of the Mission Boards will be needed in Korea.

However, there is a strong conviction among the preachers and members that the two Methodist Conferences in Korea should be organically united. The existence of two Methodist Churches in Korea calls for constant defence before non-Christians. It is our conviction that the many new and pressing problems which now confront the kingdom of Christ in Korea can best be met and solved by a united, self-governing Church, and that such a Church would be the most powerful agency for the great work of evangelization yet to be done in this land.

Therefore, the Korea Annual Conference of the Methodist Episcopal Church, South, respectfully memorialize the General Conference :—

1. To authorize the Korea Annual Conference of the Methodist Episcopal Church, South, to be united with the Korea Annual Conference of the Methodist Episcopal Church and to be organized into a Korean Methodist Church, provided such authorization is also given by the General Conference of the Methodist Episcopal Church to its Korea Annual Conference.

2. To appoint a Commission to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with similar Commissions from the two Annual Conferences in Korea, which Joint Commission shall be authorized to adopt a basis of union, to call an Autonomous Conference in Korea, and to perform such other acts as may be necessary in the organization of the Korean Methodist Church.

3. To instruct the Joint Commission, in preparing the basis of union and planning the organization of the Korean

Methodist Church, to provide for an organic relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The above Memorial was adopted by the General Conference of the Methodist Episcopal Church on May 18th 1928 at Kansas City, Missouri and appointed a Commission. It shall also be presented to the General Conference of the Methodist Episcopal Church, South, which is to be convened at Dallas, Texas, in May 1929.

The following are the remarks made by the Rev. J. S. Ryang in presenting the report of the Joint Committee to the Korea Annual Conference of the Methodist Episcopal Church assembled in Seoul, June 16, 1927.

Mr. President and Brethren ;

It has become my duty to present the Report of the Joint Committee on Union of Methodism in Korea to you, having been instructed by the Committee just as the Rev. Kim Chong Woo has been instructed to present it to our Conference next September.

I do not know whether it be fortunate or unfortunate for the Report to be presented by me, but it surely is a great honor to me to appear before you. Of course I am not a stranger to you, but I have come before you this time as one who has practiced what he believes. If there are some people who can speak with authority on the subject of Methodist Union, I may be one of them, for I have already practiced the Methodist union in my own home and I shall say emphatically that the combination of the Northern and Southern Methodist people means love, happiness, and satisfaction. It is not a joke ; it is a fact. I say this with a personal experience of thirteen years and I know many people who will say the same thing on the subject.

Brethren ; as I present the report to you, I want to speak briefly how the report has been completed to the present form, a printed copy of which you have already received. As the Report is simple, leaving all the Commission to decide, many people many not understand what it really

means. After I have made my remarks, you may ask me questions and I will answer you as best as I can.

Recognizing the great importance and grave responsibility, the Joint Committee has given much prayer and careful thought on the question. The Committee had six meetings in four different dates, all of which met at Dr. Noble's house.

The first thing the committee did was to find out the desire of the Korean preachers and members on the question. We had been sure that the purpose of appointing this Committee and the desire of the people is one, only one, that is, to have one Methodism in Korea, so as to make the Methodist Church more efficient in the work of evangelizing Korea and more powerful in meeting the various problems confronting us. This desire has been expressed on the following terms ;

(1) To form one Methodist Conference with the two existing Annual Conferences in Korea.

(2) To have a suitable name for the Church, as we can not use either one, when the two Churches have been combined.

(3) To provide a discipline with a common ritual and common titles for the church officers.

(4) To make appointments of all Korean preachers to any part of the Methodist territory in Korea, regardless of their former membership.

(5) To unify and coordinate all the activities of the two churches in Korea, so as to have a united front.

These are the main points which are demanded by our Methodist people and Committee has thought to be its duty to find out the ways and means to make them to be an actual fact.

But the Committee has found that none of these conditions can be met unless we have a self-governing and autonomous Korean Methodist Church. At the same time, the Committee has recognized that there are several vital questions in the country, which compel us to have a united Methodist

front, if not the united Christian front, at any cost. So a motion was made to set up a Korean Methodist Church with the two existing Korea Annual Conferences. After a lengthy discussion, as we could not see any other way to unite the two churches in Korea, which is so urgent, the motion was unanimously adopted. And the following members of the Committee were present at that time; Dr. W. A. Noble, Rev. Kim Chian Heung, Rev. Kim Chong Woo, and Rev. Hong Soon Tak of the M. E. Church and Rev. J. L. Gerdine, Rev. F. K. Gamble, Rev. Chung Choon Soo, Rev. Sinn Kong Sook, and Rev. J. S. Ryang of the M. E. Church, South.

Then a question raised whether the Committee has not gone too far in planning to set up a Korean Methodist Church. But the Committee has soon agreed that it was within the province of the committee's power to make any plan by which the two churches may be united. If this plan or any other plan which is deemed not suitable at the judgment of any of the Conferences, can be amended in part or rejected all together. So the Committee went to proceed to prepare a report on that supposition.

Then another question raised in regard to the relationship between the Mother Churches in America and the united Church in Korea. Because of the fact that there are two General Conferences in America, it seems to be impracticable, under the present constitution, to have exactly the same relationship with the Mother Churches as we have heretofore. But we want to have the closest relationship possible with the Mother Churches and we hope that the Two General Conferences may devise some means by which we may enjoy the benefit of organic relationship as we do at present.

Then another question raised whether the Mother Churches will not gradually decrease the number of missionaries and support and finally withdraw them altogether, because of the fact that a Korean Methodist Church has been organized. The organization of a Korean Methodist Church is surely an indication of the success of the Methodist Missions in Korea, but since the two Methodist Missions have won only

■ little more than sixty thousand out of the twenty millions of the Korean people, we could not imagine that the great Methodist Church with mother's heart and Christ's love would be satisfied and feel that her work has been done in Korea. We are compelled by the circumstances to take this step, not because we are ungrateful to our Mother Churches nor are we ignorant of our weaknesses and smallness. We are only trying to do our bit required of us. Even though we have to sacrifice some things, we are trying to do this, because we believe that by union of Methodism in Korea, Christianity may take a stronger root in the hearts of the Korean people and that it may hasten the coming of the Kingdom of God in this land. When the Mother Churches in America are told of this fact, we believe that they will do more for the Korean work and help us to go forward than they have ever done before. A Korean Presbyterian Church has been organized for twenty years and no policy of decreasing or withdrawing has been adopted by the Presbyterian Boards. Surely no Methodist Board would do less than ■ Presbyterian Board, unless some unforeseen calamity such as war has happened to the country, in which case all Boards may be prevented from operation.

Then there is another question which we have not discussed but understood, that is, the relationship between the missionaries and the united church. We all know that whatever we are, by the grace of God, we owe much to our missionaries. They are our benefactors, our teachers, and our spiritual fathers. These facts will remain and shall never be forgotten. So the missionaries will be the full members of the united church and take the responsible positions according to their abilities as they do now. There is no other thought than this and I am sure that all the Korean Christians are unanimous on this point.

Then there is still another question in regard to the church government. This question has not been discussed except in a passing way. Probably because of the fact that there is no bishop timber among the Korean preachers, the

general feeling seems to be that the Korean Methodist Church should be non-Episcopal. However, if it should become episcopal, we have some wise way to solve it. Since the experienced missionaries will be the full members of the united church, we may elevate one of them to the Episcopacy. We may ask Bishop Welch to be our first bishop, since he has already spent twelve of his best years for us and we believe that he will consent to this, if we ask of his service and if it is good for the Kingdom of God in Korea. After he has gone, we may elect another one of the missionaries. Men like Dr. W. A. Noble, Dr. J. Z. Moore, Dr. E. M. Cable, Dr. W. G. Cram, Dr. A. W. Wasson Dr. J. L. Gerdine, Dr. F. K. Gamble and many others will make good Korean bishops. After they have all gone, I think the Korean young preachers may be grown enough to fill that position by that time. Anyway, this and many other questions can be settled satisfactorily by the Commission, the members of which we have asked the two General Conferences and the two Annual Conferences to appoint in the report.

Then there is a question floating among both the missionaries and the Korean Christians. Some say that whether the Korean Methodist Church would be able to take over all the schools and hospitals as well as all the churches from the hands of the missionaries, as if the church were going to be organized for that purpose. But it is far from the right tract. In the first place, no such thought has ever been occurred to any one's mind so far as I know. There is no thought of "taking over" anything in the plan. Both the missionnries and the Korean Christians will cooperate in every department of the work, after the organization of the united church as have ever been. In the second place, the schools and hospitals are only auxiliary organs to and not essential part of the Church. Therefore when we consider the Church matter, we ought not to drag the institutions in, which have been established for the purpose of doing the missionary work and helping the church. The Church can and shall exist without the schools and hospitals. Some peo-

ple seem to be alarmed by this movement, thinking it to be a fore runner of a radical movement in the Korean Church, but it is far from the truth as the heaven is far above the earth.

The main question in this matter is that whether the movement for the union of Methodism in Korea today is a movement toward the will of God and for the interest of His Kingdom. If we are sure of this, there is no question which will be strong enough to prevent us from becoming one. Did not Jesus say, Seek ye first the Kingdom and his righteousness and all these things will be added unto you? Can't we hear the prayer of our Lord, "they may be one as the Father and I are one?" Have we forgotten the exhortation of Saint Paul, Giving diligence to keep the unity of Spirit in the bond of peace? And He that spared not his own Son, will give us all things, if we do His will. Let us therefore go forward in fear of God, not of man. God's will must be done and the King's business requires haste.

Of course the union of Methodism in Korea would not solve all the problems in Korea by a week or two. It would, however, enable us to take a step forward toward a larger measure of establishing the Kingdom of God in this land, I, therefore, beg of you to adopt this report in its entirety for the sake of Methodism, for the sake of the Korean people and for the sake of the Kingdom of God!



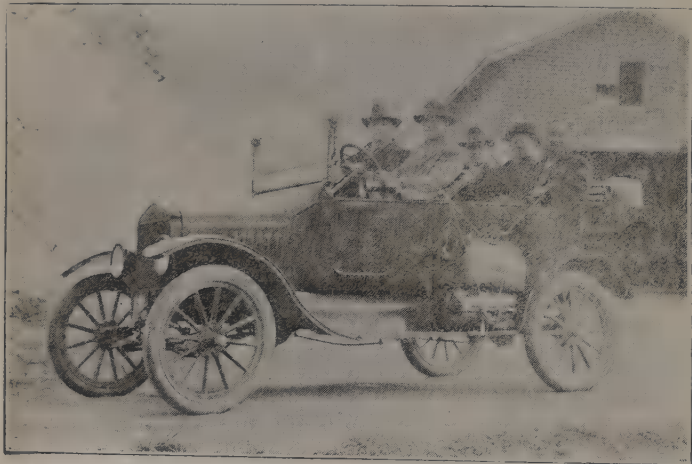
PLANS AND PROGRAM FOR THE CENTENARY CELEBRATION ON THE FIELD

A Committee composed of J. L. Gerdine, A. W. Wasson, R. A. Hardie, Miss Cooper, T. H. Yun, J. S. Ryang, Chung Choon-soo, and Yi Hwa-choon prepared the following report which was adopted by the Sub-Commission for Korea in October 1918.

In September 1919 the Sub-Commission met in Wonsan and elected W. G. Cram, Chairman and J. W. Hitch, Vice Chairman of the Sub-Commission and of the Executive Committee, Vacancies in the Executive Committee were filled so that it now stands as follows :

W. G. Cram, Chairman.	J. S. Ryang.
J. W. Hitch, Vice Chairman.	T. H. Yun.
A. W. Wasson.	Yi Hwa Choon.
Miss Wagner.	Yu Han Ik.
Miss Cooper.	Han In Soo.

The Presiding Elders were made ex-officio members of the Executive Committee.



HEADED FOR CENTENARY STEWARDSHIP CONFERENCE

From left : Dr. W. G. Cram, Rev. M. B. Stokes,
Rev. L. C. Brannon, Rev. J. S. Ryang and Hon. T. H. Yun

宣 教 百 年 紀 念 巡 回 講 演 團

奇 義 男 都 瑪 蓮 夫 羅 萬 梁 柱 三 尹 昊 致

REPORT OF THE COMMITTEE OF EIGHT ON PLANS FOR THE CENTENARY CELEBRATION ON THE FIELD

To the Sub-Commission for Korea :

The celebration of the one hundredth anniversary of the founding of the Missionary Society of our church comes at the same time at the organization of the Korea Annual Conference. We have thus a double incentive for a forward movement.

The Korean population of the territory assigned to our church is about 1,263,000. Our present Korean membership is about 6,000. In other words about one in two hundred belongs to the church. The magnitude of the task before us is a challenge to the courage of our faith.

The wonderful triumphs of the Gospel throughout the world in the century that is closing, the example of the home church in undertaking to quadruple its giving in the midst of the sacrifices demanded by the great war, and the confidence in the Korean Christians shown by the General Conference in granting the petition to establish the Korea Annual Conference are voices of God calling us to go forward. Surely nothing less than complete reconsecration expressing itself in heroic efforts will be an adequate response.

The committee met in Seoul for three days, Sept. 17-19th, 1918. It had before it the "Tentative Plan for the Celebration on the Field" prepared by the secretaries of our Mission Board and amended by the Sub-Commission for Korea and also the "Plan and Program of the Centenary Commission of the Korea Conference of the Methodist Episcopal Church." Using the material from both of these sources as a basis for its work the committee has formulated the following :

Plans and Program for the Centenary Celebration on the Field

I. GENERAL GOAL

To increase the spiritual resources of the church by developing in each congregation, institution, Epworth League,

Sunday School and Missionary Society :

- | | |
|------------------------|------------------------|
| 1. Intercessory Prayer | 3. Personal Evangelism |
| 2. Stewardship | 4. Self-Support |
| (1) of life | 5. Missionary giving |
| (2) of money | |

II. LINES OF SPECIAL ENDEAVOR

1. *Reconsecration of all believers*



Rev. Yu Han Ik
(Centenary Evangelist)

宣教百年紀念傳道團長
劉漢翼牧師

(1) At the first Quarterly Conference at least three days shall be given to special prayer and services for deepening devotion to Christ.

(2) After the first Quarterly Conference an early morning prayer-meeting shall be held for at least one week in each church.

(3) A district Bible Class shall be held in each District for at least one week. The time and teachers for these classes shall be decided by the Presiding Elders at the time of the Annual Conference or as near these to as possible and the courses taught shall be the ones already outlined by the church. Revival services shall be held at night during the time the classes are in session.

(4) Bible Classes and revivals shall be held in each church as far as practicable.

2. *Improvement of Family Religion and Home Life.*

- (1) Leading the whole family to Christ.
- (2) A family altar in every home.
- (3) Consecration of children to Christian service.
- (4) Making the family an example to the neighborhood in cleanliness, hygiene and general behaviour.
- (5) Urge every home to subscribe to church papers and read Christian literature.
- (6) Prepare and publish literature on Christian Home Life.

3. *Personal Obligation to Evangelize non-Christians.*

- (1) Teaching the duty.
 - (a) It was through the preaching of the Gospel that we were brought to Christ.
 - (b) A Christian must learn to love the souls of others.
 - (c) The command to preach is personal and direct from our Lord.
- (2) Carrying out the duty :
 - (a) At the time of evangelistic campaigns, Bible Classes, and Revivals.
 - (b) While engaged in daily occupations.
 - (c) By use of tracts and pamphlets.
 - (d) Let each Christian lead at least two non-Christians to Christ during the next two years.

4. *Development of Sunday Schools.*

- (1) All pastors should study to know how to organize and conduct a Sunday School.
- (2) Appoint a special Sunday School worker to work under the direction of the Sunday School Board of the Conference.
- (3) Conduct normal classes and teacher training institutes.
- (4) Secure better lesson helps for the use of teachers and students, and develop a general Sunday School literature.

(5) Observe special annual days as follows :

- (a) Decision day, First Sunday in April, Offering of life for service.
- (b) Children's day, Second Sunday in June, Offering for Charity.
- (c) Rally day, First Sunday in October, Offering for Sunday School Board.
- (d) Easter Sunday, Offering for Missions.

(6) Special temperance instruction.

5. *Development of an Efficient Leadership.*



Rev. Yi Suk Won
(Centenary Evangelist)

宣教百年紀念傳道團長
李錫源牧師

(1) Urge Christian parents to dedicate their children to the work of the church.

(2) Let all teachers and preachers keep constantly before young men the claims of the ministry.

(3) Pray and work for our church schools.

(4) Encourage individuals and churches to provide scholarships for young men who are preparing for the ministry.

(5) Prepare and publish books for use of preachers.

(6) Improve educational qualifications of Bible Women.

6. *Schools and Hospitals.*

(1) Every teacher and student, every doctor, nurse and helper a Christian, an intercessor, a tither and winner of one for Christ.

(2) The student body increased to meet full capacity of building.

- (3) Volunteers for special Christian service.

7. *Epworth Leagues.*

- (1) Translate and publish constitutions.
- (2) Translate and publish Devotional Topics.
- (3) Appoint a League Secretary for the whole Church.
- (4) Organize Epworth League wherever conditions are favorable.
- (5) Cooperate with M. E. Church in developing Epworth League work.

8. *Women's Missionary Society.*

- (1) Prepare and publish a catechism on history, purpose, duties and constitution of Woman's Missionary Society.
- (2) Organize a Woman's Missionary Society in every church where possible.
- (3) The pastor shall encourage the work of the society and explain its relation to the church.

9. *Permeating Society with the Christian Spirit.*

- (1) Bring social customs into harmony with Christian principles.
- (2) Promote social welfare by means of kindergartens, reading rooms, night schools, playgrounds, mothers meetings, etc.
- (3) Publish popular books and periodicals conforming to Christian ideals.

10. *The Stewardship of Maney.*

- (1) Teach that worldly goods are ■ trust from God.
- (2) Encourage children to give.
- (3) Encourage tithing as ■ minimum expression of the stewardship of money and organize a tithing league in every congregation.
- (4) Emphasize the obligation of a believer to support his local church.
- (5) Publish pamphlet on Christian stewardship.

III. FINANCIAL GOAL

To bring all of the congregations now organized to self-support within the next five years.

2. To secure from the General Board of Missions during the five years 1919-1923 for additional missionaries, and for land, building, equipment and running expenses of school, hospitals, and churches,.....\$ 980,000.

3. To secure from the Woman's Council for work for women in Korea, \$ 446,680.

IV. ORGANIZATION

1. Sub-Commission for Korea, Sub-Commission requested to name the members of Commission in this place.)

2. Committee.

(1) An Executive Committee of ten members, five Koreans and five missionaries.

(2) A Literature Committee of three. (The above named committees shall be nominated by the Centenary Sub-Commission for Korea and elected by the Annual Mission Meeting).

(3) District Committee : To be composed of the presiding elder, the missionaries appointed to evangelistics work, one missionary from each institution, the district evangelist, and from each pastoral charge the Korean preacher, one lay representative and one Bible woman.

(4) Local Committee :

(1) For each charge :

(a) For station, to be composed of the Korean pastor, the officers of the Board of Stewards, the class leaders, the superintendents of Sunday Schools, the president of the Epworth League, a representative of the Woman's Missionary Society; the Presiding Elder and missionaries appointed to the charge to be ex-officio members.

- (b) For each Circuit or Mission, to be composed of the Korean pastor, the official members, and such others as are desirable ; the Presiding Elder and missionaries appointed to the circuit or mission to be ex-officio members.
- (2) For each institution together with representatives chosen from among the teachers and pupils or doctors, nurses and helpers and other if desired.
- 3. Duties of Sub-Commission and Committees.
- 1. The Sub-Commission shall have charge of the organization and formulation of plans for the entire Mission.
- 2. The Executive Committee :
 - (a) It shall organize by electing chairman, secretary and treasurer.
 - (b) It shall carry out the celebration on the Field according to the plan provided by the Sub-Commission.
 - (c) It shall select speakers for special subjects, organize teams and arrange for them to visit districts.
 - (d) It shall apportion among the districts the amount assessed for the expenses of the Celebration.
 - (e) It shall have authority to arrange for cooperation with the M. E. Church wherever it is mutually desirable.
- 3. Literature Committee.
 - (a) To prepare and publish literature for use in the Centenary Celebration.
 - (b) To publish monthly and send to the members of the Quarterly Conference a Centenary Bulletin.
 - (c) To furnish the Theological World and the Christian Messenger with news and articles concerning the Centenary.

4. The District Committees shall develop the Centenary Movement in their district in harmony with plans of Centenary Sub-Commission.
5. Local Committees shall develop Centenary Movement in each church or group and institution in harmony with plans of Centenary Sub-Commission and shall seek to attain the goals of the Movement in their constituency.

V. EXPENSES OF CELEBRATION.

1. Estimated Expenses for one year.

1. Travel to meeting of Executive and Literature Committees	¥ 100.
2. Stationary, Postage, Telegrams, Printing Reports and Minutes	150.
3. Travel of visiting teams	350.
4. Printing and circulating Bulletin	500.
5. Printing pamphlets, etc.	900.
Total	2,000.

2. Method of Raising and Disbursing.

(1) Source of Income :

Grant from Board for Printing	¥ 400.
Request from Woman's Council	300.
Collection at Annual Meeting	200.
To be apportioned among districts	500.
Unprovided for	600.
Total	2,000.

- (2) The money apportioned to each district by the executive committee shall be collected and forwarded by the P. E. to the treasurer.
- (3) No expense shall be incurred by any of the officers of committees until funds for covering that expense have been collected.
- (4) District and Local Committee expenses are not provided for in the above budget.
- (5) Entertainment of visiting teams shall be borne by the places visited.

- (6) Upon authorization by the Chairman the treasurer shall pay out money for the purposes designated in the budget.

VI. MEETINGS.

1. The Centenary shall be featured in the Annual and District Conferences and District Bible Classes (Tai Sa Kyung Hwoys) in 1919-1920.
2. A thoroughly planned Centenary Celebration shall be held in each congregation.
3. The Executive Committee shall confer with the Centenary Commission of the M. E. Church and endeavour to arrange a big Centenary Rally for all of Methodism in Korea.
4. The following arrangements have been made for the Centenary celebration program at this year's annual meeting ;

- (1) Time : One hour each day during Annual Meeting when all members both missionaries and Koreans are present shall be devoted to the Celebration.

- (2) Subjects and Leaders.

1. Meaning and Purpose of Centenary Rev. J. S. Ryang
2. The Centenary Movement in America Bishop McMurry
3. The Progress of Methodism during the Hundred Years Hon. T. H. Yun
4. The Centenary and the Korean Church Prof. Hugh Cynn.
5. A Consecration services on Sunday afternoon conducted by .. Dr. R. A. Hardie
6. A Committee consisting of Miss Nichols, Mr. Ryang and Mr. Wasson was appointed to prepare Maps, Charts, Mottoes, etc. for the Annual Meeting occasion.

Recommended that the Bishop be requested when making appointments for the coming year to arrange for Rev. J. S. Ryang to give all or part of his time to editing, printing and circulating the monthly Centenary Bulletin and other Centenary Literature.

HISTORY IN FIGURES

(Statistics)

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壹. 朝鮮에서在職使役하는宣教師數

I. NO. OF MISSIONARIES
ON THE FIELD

貳. 任用된朝鮮敎役者數

II. NO. OF KOREAN
WORKERS EMPLOYED

年	男	女	合計	牧師	傳道師	賣書人	女道人	合計
Year	Men	Women	Total	Ordained Preachers	Licensed Preachers	Colporteurs	Bible Women	Total
1896-	1	0	1	0	0	0	0	0
1896-7	2	1	3	0	0	2	2	4
1897-8	3	2	5	0	1	5	2	8
1898-9	4	3	7	0	3	10	2	15
1899-0	4	3	7	0	4	10	7	21
1900-1	4	4	8	0	2	12	9	23
1901-2	5	5	10	0	4	12	8	24
1902-3	6	6	12	0	5	13	7	25
1903-4	6	5	11	0	6	15	8	29
1904-5	6	5	11	0	12	21	7	40
1905-6	7	7	14	0	11	15	8	34
1906-7	7	8	15	0	15	15	13	43
1907-8	11	10	21	0	20	22	24	66
1908-9	13	10	23	0	39	25	35	99
1909-10	14	14	28	0	37	34	57	128
1910-11	14	10	24	0	39	31	81	151
1911-12	21	14	35	2	36	36	89	163
1912-13	22	24	46	4	43	30	46	123
1913-14	22	23	45	4	55	27	41	127
1914-15	13	15	28	7	44	22	37	110
1915-16	16	23	39	13	52	24	36	125
1916-17	15	18	33	11	39	25	39	114
1917-18	14	19	33	14	30	23	44	111
1918-19	16	16	32	18	29	23	44	114
1919-20	15	16	31	16	41	12	56	125
1920-21	17	16	33	18	51	16	62	180
1921-22	19	21	40	21	59	15	73	168
1922-23	19	20	39	26	57	9	88	180
1923-24	20	21	41	28	56	12	88	184
1924-25	18	21	39	30	55	10	101	196
1925-26	14	21	35	36	42	11	90	179
1926-27	11	23	34	36	31	10	80	157
1927-28	11	23	34	45	32	11	75	163
1928-29	14	26	40	49	12	11	73	155

Note: Figures given on this table are based on the number of missionaries who actually engaged in the work on the field during the years given, not counting those who were absent on furlough or arrived after or during the Annual Meeting.

參. 教人總數

肆. 洗禮數

III. NO. OF CHURCH CONSTITUENCY

IV. NO. OF BAPTISMS

年	入教人	學習人	願入人	受洗兒童	合計	壯年	幼年	合計
Year	Full Members	Probationers	Seekers	Bap. Infants	Total	Adults	Infants	Total
1896-	0	0	0	0	0	0	0	0
1896-7	48	108	0	0	156	45	6	51
1897-8	105	200	0	0	305	64	30	94
1898-9	149	180	0	0	329	60	16	76
1899-0	252	363	0	0	615	113	58	171
1900-1	407	492	0	0	899	157	109	266
1901-2	454	377	0	0	831	104	102	206
1902-3	492	472	0	0	964	102	26	128
1903-4	611	392	0	0	1,003	168	90	258
1904-5	751	457	0	0	1,208	201	68	269
1905	1,227	1,694	0	0	2,921	606	198	804
1906-7	1,973	3,025	0	0	4,998	712	141	853
1907-8	3,545	2,536	0	0	6,081	1,459	271	1,730
1908-9	4,657	2,930	0	0	7,687	1,326	420	1,746
1909-10	6,017	3,792	0	0	9,809	1,582	348	1,930
1910-11	6,743	2,108	0	0	8,851	1,311	309	1,620
1911-12	6,912	1,485	1,291	0	9,688	759	293	1,052
1912-13	6,292	1,173	1,709	0	9,174	587	318	905
1913-14	5,988	1,230	2,953	0	10,171	241	137	378
1914-15	6,187	1,131	3,060	0	10,378	389	267	656
1915-16	5,884	1,049	3,260	0	10,193	443	246	689
1916-17	5,764	935	3,112	0	9,811	291	240	531
1917-18	5,765	966	4,006	0	10,737	293	224	517
1918-19	5,077	800	2,053	1,530	9,460	104	128	232
1919-20	5,451	1,025	4,394	1,708	12,578	457	212	769
1920-21	6,875	1,790	9,187	2,147	19,999	1,472	480	1,952
1921-22	7,409	2,733	11,097	2,214	23,453	1,236	379	1,615
1922-23	8,354	2,598	9,151	2,459	22,562	1,293	492	1,785
1923-24	9,121	2,754	8,473	2,654	23,002	1,196	618	1,814
1924-25	9,324	2,454	8,098	2,715	22,591	1,072	602	1,574
1925-26	8,733	1,827	6,009	2,516	19,085	681	253	934
1926-27	8,052	1,352	4,578	2,491	16,473	539	265	804
1927-28	7,372	1,259	4,857	2,513	16,001	588	344	932
1928-29	7,630	1,377	7,537	2,473	17,173	507	439	946

THIRTIETH ANNIVERSARY

伍. 教 會 數

V. NO. OF CHURCHES

陸. 住 宅 數

VI. NO. OF PARSONAGES

年	教會數	會堂數	會堂價格	住宅數	住宅價格
Year	Groups or Societies	Church Buildings	Value of Church Buildings	Korean Parsonages	Value of Parsonages
1896-	0	0	₩ 0	0	0
1896-7	0	4	3,500.00	0	0
1897-8	0	4	4,100.00	0	0
1898-9	0	7	4,230.00	0	0
1899-0	0	0	No report	0	0
1900-1	26	13	" "	0	0
1901-2	29	20	" "	0	0
1902-3	35	20	" "	0	0
1903-4	35	20	" "	0	0
1904-5	46	23	" "	0	0
1905-6	129	47	" "	0	0
1906-7	181	89	" "	0	0
1907-8	225	110	" "	0	0
1908-9	248	154	30,605.00	24	3,550.00
1909-10	307	180	46,426.00	27 (?)	2,953.00
1910-11	295	185	46,984.00	40	3,640.00
1911-12	271	200	(?) 44,147.00	40	4,041.00
1912-13	275	199	50,320.00	43	7,832.00
1913-14	261	199	73,705.00	43	7,613.00
1914-15	314	190	(?) 33,752.00	43	7,549.00
1915-16	241	193	(?) 67,617.00	44 (?)	5,623.00
1916-17	241	192	73,782.00	43	7,561.00
1917-18	238	189	85,694.00	39	9,191.00
1918-19	217	176	115,165.00	38	18,170.00
1919-20	241	185	116,948.00	39	28,791.00
1920-21	363	232	204,996.00	50	33,292.00
1921-22	480	294	272,960.00	54	45,130.00
1922-23	487	357	312,356.95	63	56,027.00
1923-24	480	387	407,556.00	74	56,260.00
1924-25	492	398	412,056.00	78	62,020.00
1925-26	446	396	438,380.00	74	54,955.00
1926-27	382	340	414,617.00	66	58,030.00
1927-28	358	326	408,481.00	70 (?)	57,470.00
1928-29	357	315	395,065.00	65	58,330.00

七. 主日學校事業
VII. SUNDAY SCHOOL
WORK

八. 女宣教會와 엠평스會事業
VIII. WOMAN'S MISSIONARY
SOCIETY AND EPWORTH
LEAGUE WORK

年	主日學校	職教師及	生徒數	女宣教會數	會員數	엠평스會數	會員數
Year	S. S. Schools	Officers and Teachers	Pupils	Woman's Miss. Societies	Members	Epworth Leagues	Members
1896-	0	0	0	0	0	0	0
1896-7	0	0	0	0	0	0	0
1897-8	0	0	0	0	0	0	0
1898-9	0	0	0	0	0	0	0
1899-0	2	9	80	0	0	0	0
1900-1	11	28	343	0	0	0	0
1901-2	15	36	519	0	0	0	0
1902-3	11	29	440	0	0	0	0
1903-4	12	32	665	0	0	0	0
1904-5	14	44	561	0	0	0	0
1905-6	24	95	1,412	0	0	0	0
1906-7	33	111	1,770	0	0	0	0
1907-8	45	261	3,049	0	0	0	0
1908-9	81	312	4,105	0	0	2	No report
1909-10	150	468	6,989	0	0	2	" "
1910-11	160	527	8,245	0	0	2	" "
1911-12	227	470	7,551	0	0	3	" "
1912-13	175	506	6,948	0	0	2	" "
1913-14	178	550	7,447	No report	No report	2	" "
1914-15	146	475	5,683	" "	" "	2	" "
1915-16	147	484	6,758	" "	" "	3	" "
1916-17	146	428	5,867	" "	" "	3	160
1917-18	138	482	5,911	" "	" "	6	221
1918-19	162	536	5,761	116	1,136	(?) 3	215
1919-20	164	608	6,989	184	1,519	24	1,143
1920-21	203	759	10,115	155	1,671	36	1,346
1921-22	243	933	12,097	165	2,196	41	1,614
1922-23	387	1,047	13,650	207	2,571	(?) 29	1,148
1923-24	400	1,105	15,331	(?) 203	2,650	48	1,350
1924-25	448	979	14,793	228	2,926	40	1,291
1925-26	388	1,032	12,888	246	3,513	33	911
1926-27	310	895	10,261	286	4,128	28	720
1927-28	303	935	10,265	286	4,128	32	895
1928-29	357	1,003	12,682	286	4,128	46	1,444

THIRTIETH ANNIVERSARY

九 捐 補 金 額

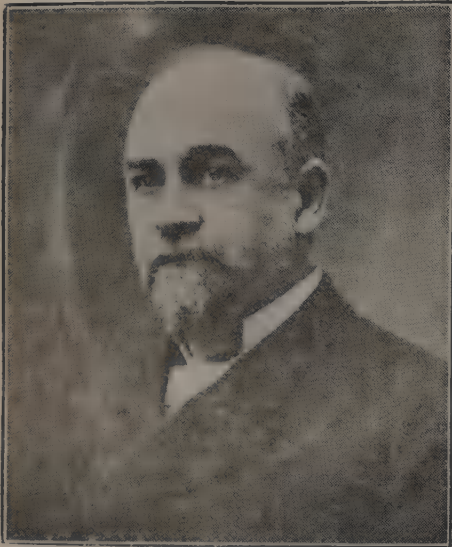
IX. NATIVE CONTRIBUTIONS

年	普金 通收 捐入	傳自 道人 給	總年 會及 擔會 金	合 計
Year	Various Contributions	Ministerial Support	General and Conference Assessments	Total
1896-	₩ C	₩ 0	₩ 0	₩ 0
1896-7	132.12	0	0	132.12
1897-8	134.16	0	0	134.16
1898-9	119.71	0	0	119.71
1899-0	204.15	0	0	204.15
1900-1	544.01	0	0	544.01
1901-2	657.77	0	0	657.77
1902-3	504.36	0	0	504.36
1903-4	766.41	0	0	766.41
1904-5	1,680.71	0	0	1,680.71
1905-6	3,796.62	0	0	3,796.62
1906-7	4,760.53	0	0	4,750.53
1907-8	8,040.59	719.26	0	8,768.85
1908-9	7,341.29	1,317.20	0	8,658.49
1909-10	10,289.98	1,559.94	0	11,849.92
1910-11	6,707.55	1,931.18	0	8,638.73
1911-12	5,362.22	2,700.70	0	8,062.92
1912-13	9,198.39	3,989.37	0	13,187.76
1913-14	7,675.95	3,556.00	0	11,231.95
1914-15	6,110.99	3,593.08	0	9,704.07
1915-16	7,580.10	3,458.30	0	11,038.40
1916-17	7,440.82	3,971.84	0	11,412.46
1917-18	11,097.21	4,898.33	0	15,995.54
1918-19	8,926.02	5,583.21	541.36	15,050.59
1919-20	26,315.72	9,454.55	1,511.50	37,281.77
1920-21	37,455.15	11,864.74	1,177.50	50,497.39
1921-22	66,160.26	18,493.33	1,818.96	86,472.55
1922-23	83,915.62	21,065.58	1,896.16	106,877.36
1923-24	73,222.08	21,603.03	1,944.22	96,772.33
1924-25	94,292.20	22,871.78	3,559.97	120,723.95
1925-26	56,712.69	20,750.80	3,365.45	80,828.94
1926-27	57,915.32	18,049.38	2,361.06	78,325.76
1927-28	49,692.33	16,019.18	5,546.26	71,257.77
1928-29	42,077.27	16,872.74	8,348.23	67,298.24

Note: Contributions made by the preachers on Superannuate Endowment Fund were not included in the above figures.

HISTORY IN PICTURES

寫眞上
으로
보는
歷史



헨드릭스 監督
Bishop E. R. Hendrix,
visited Korea in 1895 and authorized to
open the Korean Work



윌선 監督
Bishop A. W. Wilson,
visited Korea in 1893, 1900
and 1907



갈로웨이 監督
Bishop C. B. Galloway,
visited Korea in 1902



캔들너 監督
Bishop W. A. Candler,
visited Korea in 1906



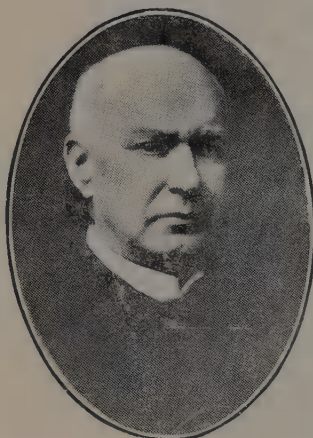
워드 監督

Bishop Seth Ward,
visited Korea in 1908



호스 監督

Bishop E. E. Hoss
visited Korea in 1910
and 1915



머라 監督

Bishop W. B. Murrah,
visited Korea in 1911, 12, 13



애킨스 監督

Bishop James Atkins,
visited Korea in 1914



킬 고 監督

Bishop J. C. Kilgo,
visited Korea in 1917



朝鮮每年會를組織한
맥 머 리 監督

Bishop W. F. McMurry,
who came to Korea in October 1918 and organized the
Korea Annual Conference.



램 벅 트 監督

Bishop W. R. Lambuth, M.D., D.D., F. R. G.S.,
visited Korea in (1899, 1907,) 1919, 1920 and 1921



보 애 시 監 督

Bishop H. A. Boaz,
in charge of Korea in 1922, 23, 24, 25



보 애 시 監 督 內 外

Bishop and Mrs. H. A. Boaz.



에인스워스 감독

Bishop W. N. Ainsworth, D.D., LL.D.,
visited Korea, 1926, 1927, 1928,
and 1929



에인스워스監督夫人

Mrs. W. N. Ainsworth.



램 버트 博士 (監 督)
Dr. (later Bishop)
Lambuth,
visited Korea in 1899,
and 1907, (again in 1919,
1920 and 1921 as bishop)



핀 셴 博士 內 外
Dr. and Mrs. W. W. Pinson,
visited Korea in 1912 and 1922



카 브 夫 人
Mrs. Alice C. Cobb,
visited Korea in 1907



쿠 크 博 士
Dr. Ed. F. Cook,
visited Korea in 1914



女宣教會總會長
베넷트 博士

Miss Belle H. Bennett, L.L.D.
visited Korea in 1916



롤링스 博士

Dr. E. H. Rawlings,
visited Korea in 1919



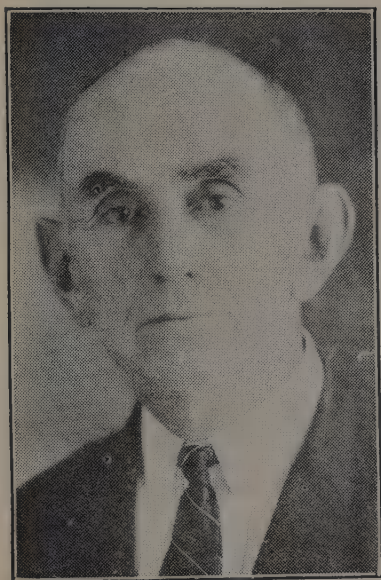
宣敎部總務
하웰 嬢

Miss Mabel K. Howell,
visited Korea in 1919
and 1922

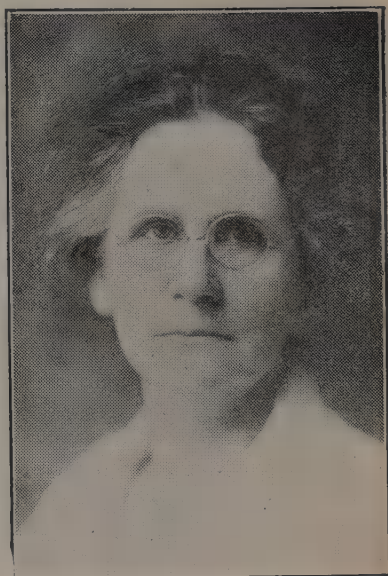


엠펙슨 宣敎部總務
파커 博士

Dr. F. S. Parker,
visited Korea in 1921



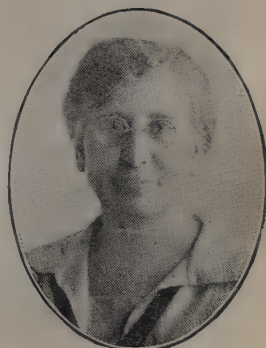
平信徒事業部長
윌 님 스 判 事
Judge W. Erskine Williams,
visited Korea in 1924.



윌 님 스 判 事 夫 人
Mrs. W. E. Williams.



고 다 博 士
Rev. O. E. Goddard, D. D.
visited Korea in 1927.



宣教部總務
케 이 스 嬢
Miss Esther Case,
visited Korea in 1927.



李德博士

Rev. C. F. Reid, D. D.,
came to Korea in 1896 and
died in U. S. A in 1915.



姜夫人

Mrs. J. P. Campbell.
Came to Korea in 1897
and died in Seoul 1920.

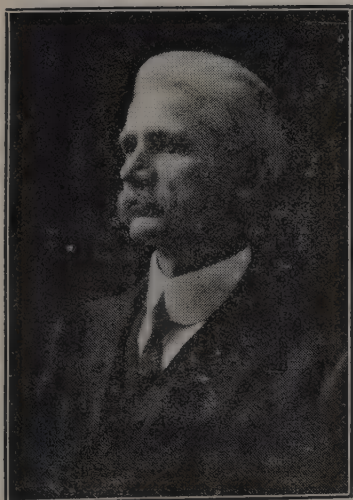


高永福牧師斗同夫人

Rev. and Mrs. C. T. Collyer



河鯉泳牧師及其家族
Dr. R. A. Hardie and family.



茂昨音牧師
Rev. J. R. Moose came to Korea in
1899 and died in U. S. A. 1928.



무목사부인
Mrs J. R. Moose.



河鯉泳牧師夫妻
Dr. and Mrs. R. A. Hardie.



무목사의子女
The Moose children.



韓雲雪牧師
Rev. C. G. Hounshell, D. D.



奇義男博士
Dr. W. G. Cram.



奇義男博士斗同夫人
Dr. and Mrs. W. G. Cram



王來釐
Miss Ellasue Wagner.



全요섭牧師
Rev. J. L. Gerdine.



全요섭牧 ■ 斗二家族
Rev. J. L. Gerdine and family.



魚源嬢
Miss Cordelia Erwin.



王永德博士
Rev. A. W. Wasson,
LL. D.



王永德博士の家庭
Rev. A. W. Wasson and family.



닉글쓰嬢
Miss Lillian Nichols.



瑪義是嬢
Miss M. D. Myers.



켄드릭嬢
Miss Ruby Kendrick,
came to Korea in 1907
and died in Seoul 1908.



都瑪蓮牧師의 家庭
Rev. M. B. Stokes and family.



李慰高醫師
Dr. W. T. Reid.



都瑪蓮牧師
Rev. M. B. Stokes.



許야금牧師의家庭
Rev. J. W. Hitch and family.



許야금牧師
Rev. J. W. Hitch.



甘牧師夫人
Mrs. F. K. Gamble,
died in Seoul in 1927.



甘保利牧師의家庭
Rev. F. K. Gamble and family.



巨布嬢
Miss Kate Cooper.



孚義嬢
Miss Hallie Buie.



愛道時嬢
Miss Laura Edwards.



魏任世牧師斗家庭
Rev. C. N. Weems and Family.



千實羅嬢
Miss Hotense Tinsley.



施美專嬢
Miss Bertha Smith.



夫羅萬牧師
Rev. L. C. Brannon.



夫羅萬牧師の家庭
Rev. L. C. Brannon and family.



디 일 教師
Prof. C. H. Deal.



車 善 嬢
Miss C. U. Jackson.



幸 吉 嬢
Miss Ida Hankins.



吳 利 富 嬢
Miss Bessie Oliver.



具 禮 成 嬢
Miss Agnes Graham.



安 烈 醫 師
Rev. E. W. Anderson,
M. D.



天御牧師の家庭
Rev. V. R. Turner and family.



安至善牧師
Rev. L. P. Anderson.



安至善牧師の家庭
Rev. L. P. Anderson and family.



羅佑道嬢
Miss Rosa Lowder, R. N.



스타잇스醫師
Frank M. Stites, M.D.



禹란들嬢
Miss Pauline Randle
came to Korea in 1918
and died in Seoul in
1925.



喜一醫師斗그家庭
Dr. P. L. Hill and family.



皮時阿教授夫妻
Dr. and Mrs. J. F. Fisher.



崔逸羅牧師
Rev. J. O. J. Taylor.



턴 어嬢
Miss Carrie Turner,
R. N.



카터牧師
Rev. Thomas J. Carter.



美伊那夫人
Mrs. Velma H. Maynor.



申愛道校長의 家庭
Prof. L. H. Snyder and family.



李寶石嬢
Miss Rubie Lee



麥梅蘭嬢
Miss Alice McMakin.



戈頓三夫人
Mrs. Mary E. Goodlett.
(Self-supporting)



沈喜受嬢
Miss Olive Smith.



羅專蘭嬢
Miss Helen Rosser, R.N.



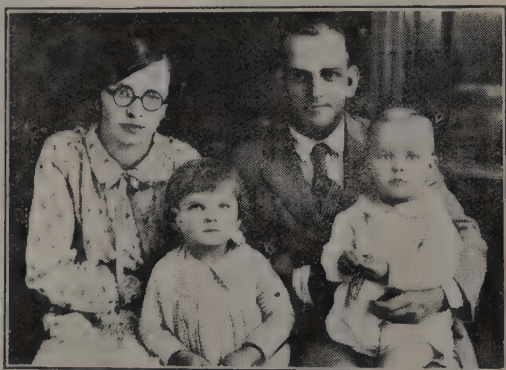
牟世得嬢
Miss Sadie M. Moore.



富樂奇嬢
Miss Nannie Black.



施律忍嬢
Miss Euline Smith.



徐運二牧師の家庭
Rev. R. D. Swinney and family.



池益水嬢
Miss Ruth Diggs.



畢蓮史嬢
Miss Margaret
Billingsley.



太來禮嬢
Miss Nell Dyer.



畢雅秀牧師
Rev. Roy Price.



畢牧師夫人
Mrs. Roy Price.



奇 則 嬢
Miss Mabel Cherry.



一 爾 仙 嬢
Miss Maude Nelson, R.N.



皮道秀牧師
Rev. V. W. Peters.



■ 理 壽 牧 師 內 外
Rev. and Mrs. J. M. Norris.



元 李 德 博 士 住 宅
Former residence of Dr. Reid,
where several Annual Meetings were held
and the first church in Seoul was started.



京城光熙門禮拜堂

Water Gate (Kwang-hi-moon) Church,
Seoul, built in 1916



京城宗橋禮拜堂

Chongkyo Church, Seoul, Completed in 1910



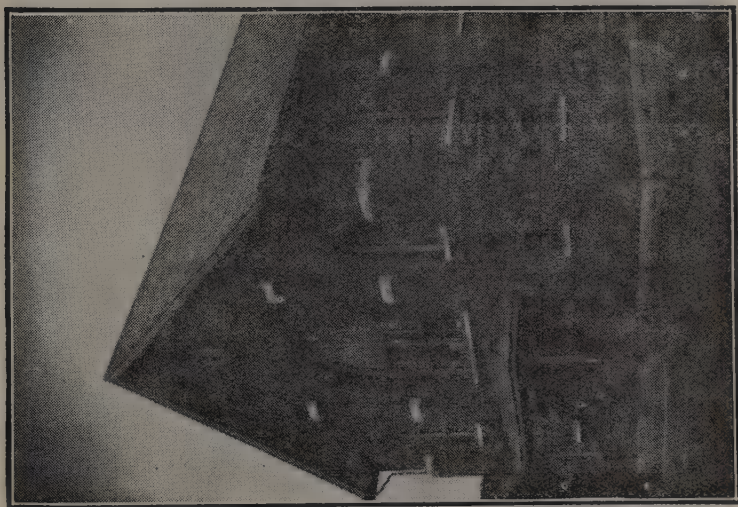
京城水標橋禮拜堂
Water Mark (Soopvo) Church, Seoul,
dedicated on Jan. 25, 1914.



開城南部禮拜堂
South Ward Church, Songdo.
Completed in 1914.



開城北部禮拜堂
North Ward Church, Songdo.
dedicated Dec. 21, 1913



京城紫橋禮拜堂
Chakyo Church, Seoul.



京城石橋禮拜堂
Sukkyo Church, Seoul



鐵原邑禮拜堂

Fagan Memorial Church, Chulwon
Completed in May 1920



一九二三年八月에 奉獻한 長箭教會
Church at Chang-chun, dedicated
in August 1923



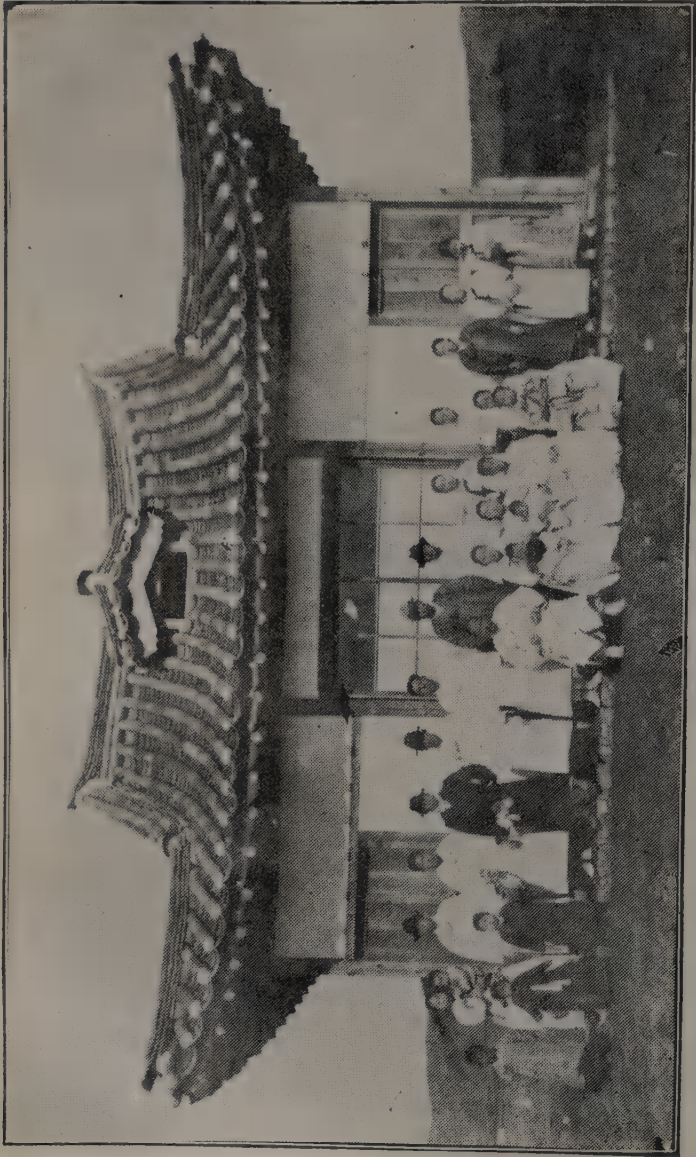
汗浦教會一九二二年十一月竣工

Hampo Church, Songdo North District.
Completed in November 1922



訪花洞教會一九二三年六月奉獻

Pang Hwa Dong Church, Songdo District.
Dedicated on June 2, 1923.



鐵原地方蘆川教會
Our Church at Yernchun, Chulwon District



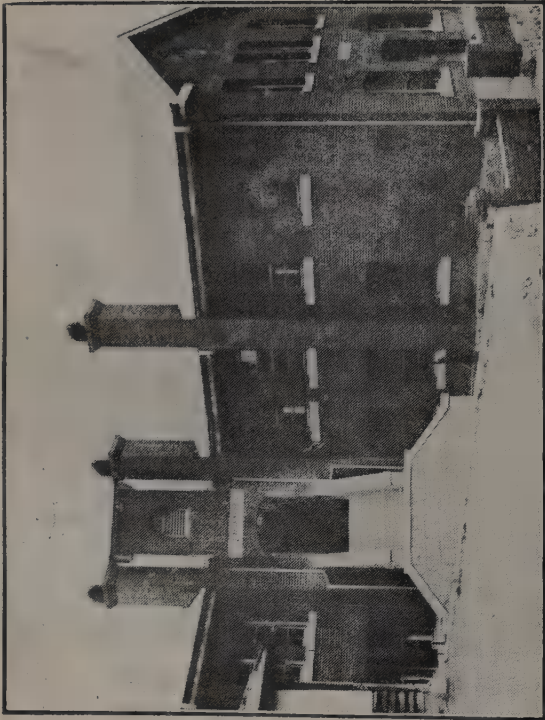
伊川邑禮拜堂 (以前)
Former Church building at E-Chun.



開城北地方汗浦區域下奈村教會
Ha Nai Chon Church, Songdo North District.
Completed in April 1922



鐵原寅月面의 聖 禮拜堂
E. K. Farmer Memorial Church,
Ankol, Chulwon, Completed in 1927



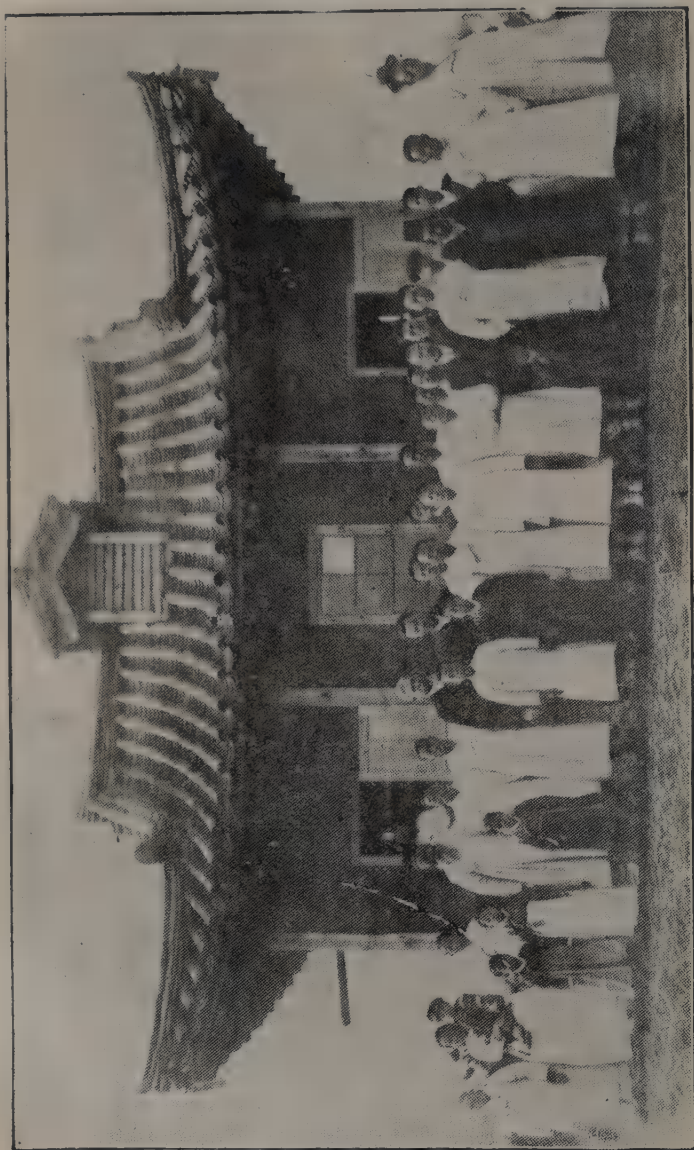
春川邑禮拜堂과女子館
Church and Woman's Center, Choouchun.



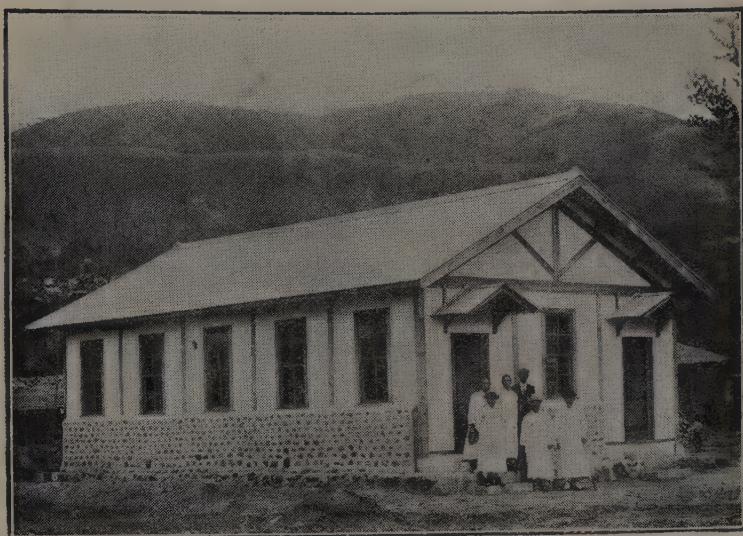
昌道禮拜堂
Our Church at Changdo,
Completed in 1927



開城中央教會斗會館
Central Plant, Songdo. Completed in Dec, 1923.



鐵原地方全谷教會
Our Church at Chunkok, Chulwon District.



開城地方南川教會
Nam-Chun Church, Songdo District
Compled in 19.3



第二回宣教年會 (一八九八年)

Second Annual Meeting, 1898. From left:
Dr. R. R. Hardie and family, Bishop Wilson,
Rev. C. T. Collyer and family, Dr. C. F. Reid and
family, and Mrs. T. H. Yun.



最初朝鮮南監理教人卽家庭(尹致昊氏)
First Korean Southern Methodist Family
Hon. T. H. Yun, Mrs. Yun, Laura,
Allen, and Candler.
(It was taken while Mr. Yun was
governor of Wonsan.)



第一回朝鮮每年會(一九一八年)
The First Korea Annual Conference (1918)



第九位 朝鮮牧師 完屬 會 年 第一回 監督 三 位

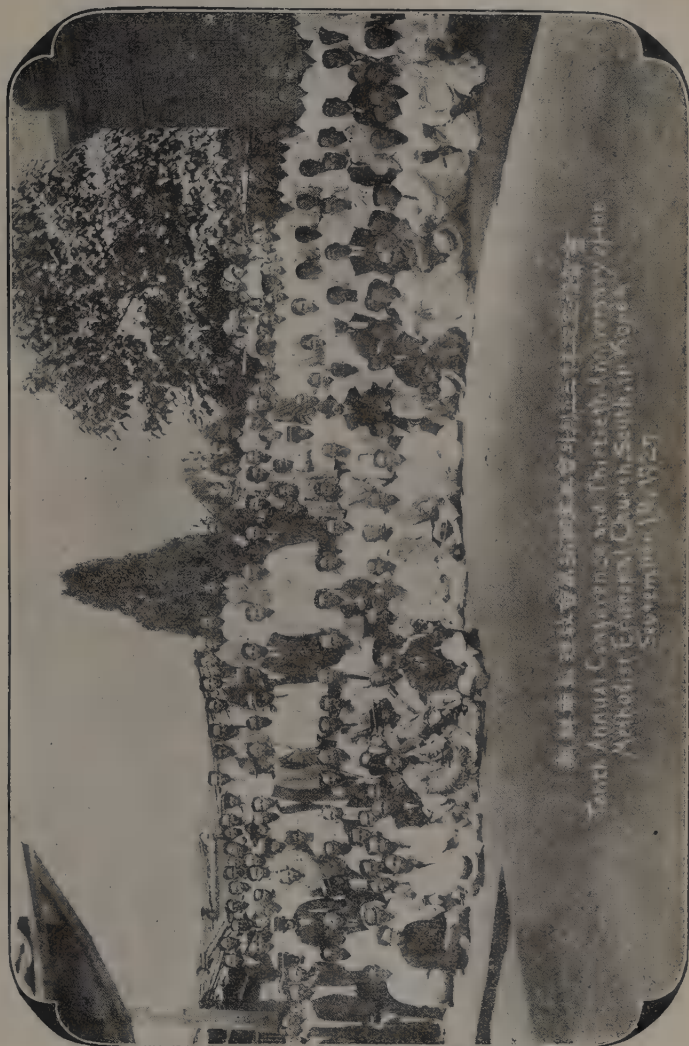
Bishop Lambuth and the nine Korean preachers who were
 ■dmitted into the Conference ■ full connection for the first time in history



第二回朝鮮每年會 (一九一九年)
Second Annual Conference held in Wonsan.



가다드博士斗祈禱會 (京城에서)
Dr. O. E. Goddard and the class of Retreat in Seoul.



第十回每年會斗三十年紀念會
Tenth Annual Conference and Thirtieth Anniversary
Methodist Episcopal Church, South, Knoxville,
Tennessee, U. S. A., 1927



三十年 宣教師 河鯉泳
三十三 年 尹金興
三十三 年 牧役者 吳順

Rev. Kim Heung Soon, preacher 30 year
Hon. T. H. Yun, Layman, 30 years,
Dr. R. A. Hardie, Missionary, 30 years.
(Taken on Sept, 10th, 1927.)



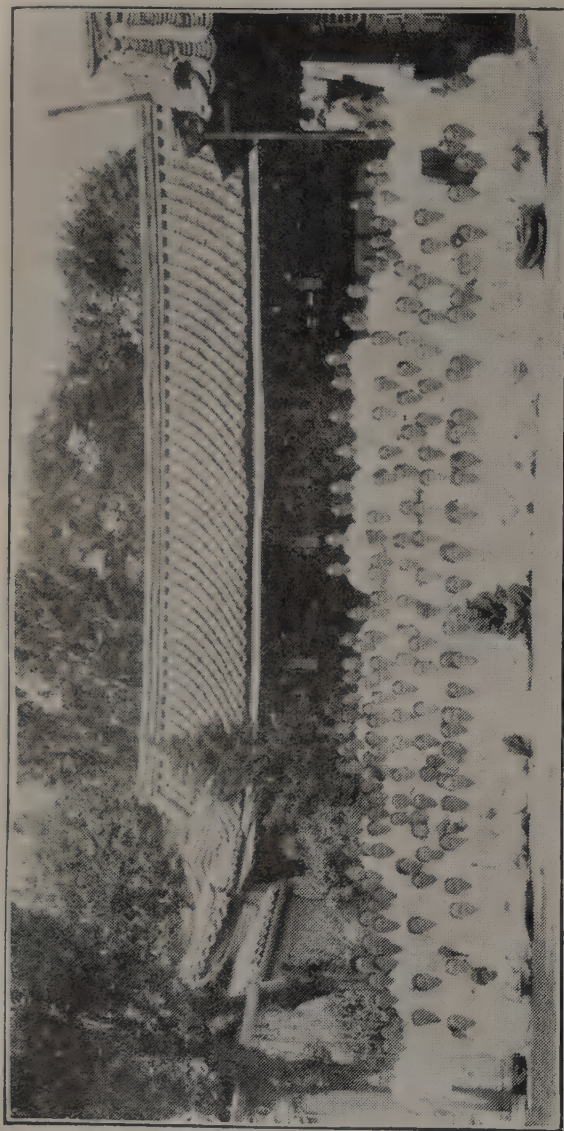
一九二一年宣教師會
Missionary gathering at Sachickol, Seoul in 1921.



一九二二年十二月宣教師會 (京城에서)
Meeting of Missionaries in December 1922. (Seoul)



第一回朝鮮女宣敎大會任員一同
First Officers of the Woman's Missionary Conference. (1920)



第四回女宣教大會(泰和女子館에서)

Woman's Missionary Conference held in Seoul Center May 1924.



女宣教大會任員 (一九二六年)

Officers of the Woman's Missionary Conference
of Korea (1926)



랜빗트 監督
金貞惠 女史
崔나오미 氏

Bishop W. R. Lambuth,
Mrs. Kim Chung Hei,
Mrs. Choi Naomi.



鐵原地方書堂教師會
Suhdang Teachers Conference, Chulwon
District, February 1926



하월嬢과 每年會에 처음 女代表者들
Miss Mabel K. Howell and first woman delegates
to the Annual Conference.



第一回神學校卒業生
朱漢明洪鍾肅韓寅洙
李和春金興順鄭春洙

First class of graduates from Theo.
Seminary (from our Church)



朝鮮傳道人으로서
第一回長老牧師로按手받은이들

First Korean preachers ordained elders
(Rev. Weems and Rev. Anderson were
ordained to-gether with them.)



女宣教師團

Group of lady missionaries
on way to Korea.



하웰嬢과宣教師들

Miss Howell and group of
lady missionaries taken in Wonsan.



一九三〇年總會出席代表者
金仁洙 梁柱三 林斗華 具永淑 李春昊

Delegates to General
Conference of 1930.

Left to right: Rev. D. W. Lim,
Rev. J. S. Ryang, Rev. I. Y. Kim,
Front row: Prof. C. H. Lee and
Dr. Y. S. Koo.



랭셋 監督 一行
Bishop W. R. Lambuth and party (1919)



第一回老衰牧師金興順氏斗尹相殷氏
Rev. Yun Sang Eun and Rev. Kim Heung Soon, the
first superannuates of the Conference.



케쓰夫人과 어윈·쿠퍼兩嬢
Miss Esther Case with
Miss Erwin and Miss Cooper at Chulwon.



初次滿洲斗西比利亞宣教師團

First missionary party to Siberia-
Manchuria Mission.



보애시監督과長老司들

Bishop H. A. Boaz and Presiding Elders.

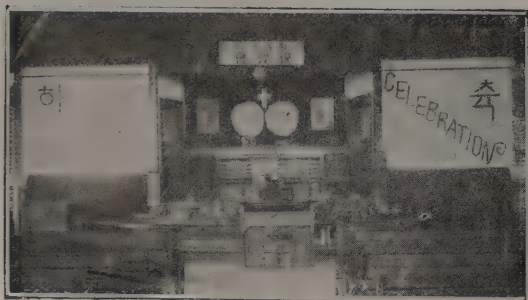


랭 벅트 감독歡迎會 (開城에서)

A Reception given in honor of Bishop Lambuth in Songdo.



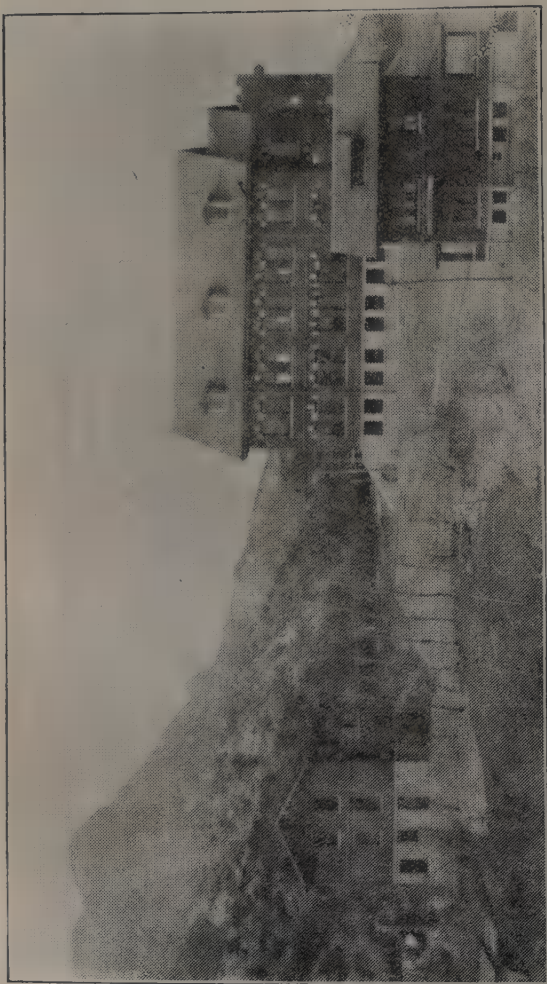
宣教百年紀念巡回講演團
Centenary Speaking Team. From left :
W. G. Cram, T. H. Yun .
L. C. Brannon, J. S. Ryang.



宣教百年紀念會式場
Centenary Celebration at Chongkyo
Church, Seoul.



京城社稷洞南監理宣教師住宅構内
General View of Southern Methodist Compound
Sachickol, Seoul, Korea



監理協成神學校全景
General View of Union Methodist Theological
Seminary, Seoul.



京城古澗洞培花女學校
Old Carolina Institute at
Kokandong, Seoul.



泰和女子館斗一隅
Seoul Social Evangelistic Center Ground

培花學校寄宿舍
Dormitory.

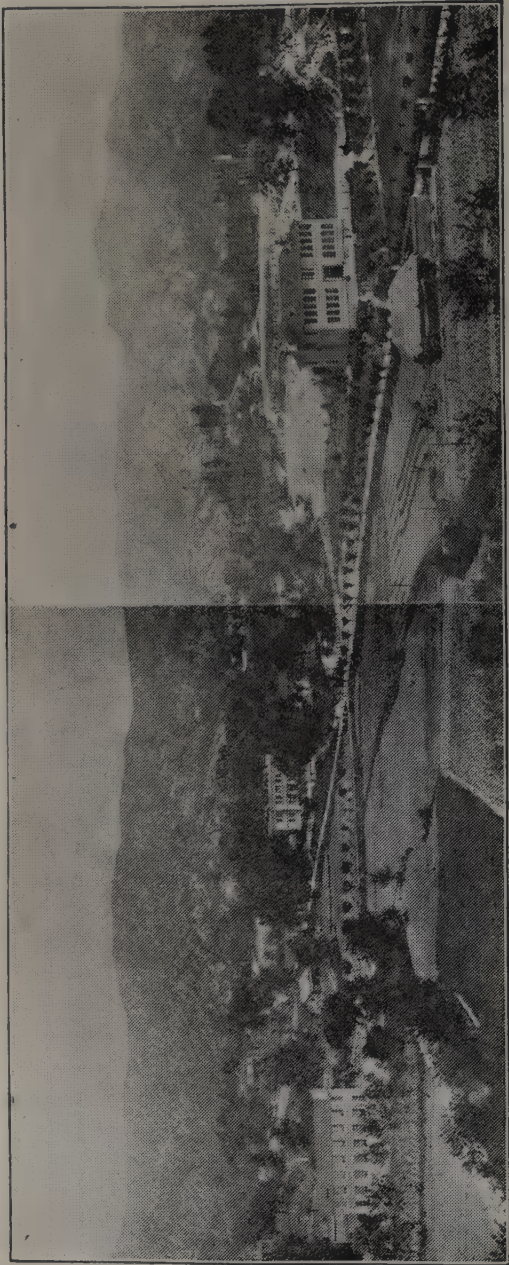


培花女學校全景
General View of Carolina
Institute, Seoul.





培花女子高等普通學校教員及學生一同
Faculty and student body of Pai Wha (Carolina) Girls Higher
Common School, Seoul, Korea.



開城宣教師住宅構内外松都學校全景
General View of Songdo Missionary
Compound and Songdo School.



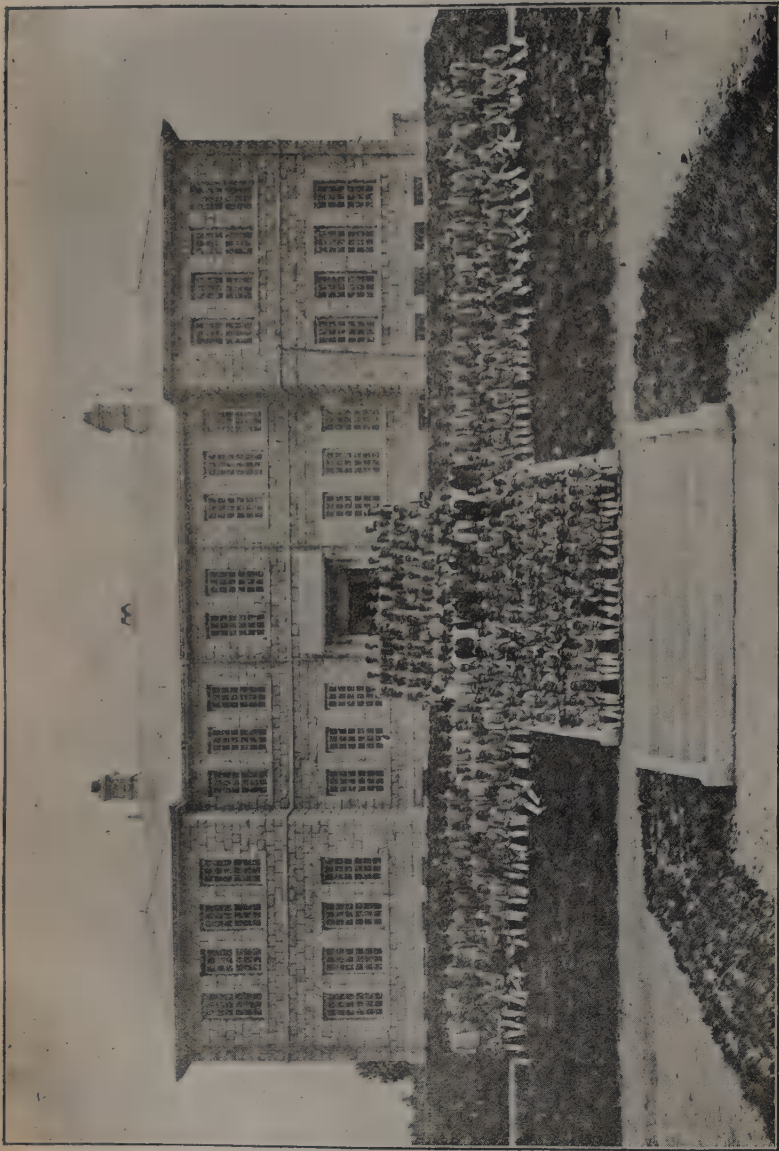
松都高等普通學校教室及紀念門

Main Building and Gate of Songdo
Higher Common School.



開城蔘園蔘及韓英書院學生

The ginseng shed and Anglo-Korean
School students, Songdo.



松都高等普通學校生徒一同
Student body of Songdo Higher Common School, Songdo.



南星病院建築費寄付者 아 이 베 이 氏
Mr. W. C. Ivey.



아 이 베 이 氏 夫人
Mrs. W. C. Ivey.



開城南星病院全景
General View of Ivey Hospital, Songdo.



元山樓氏女子普通學校
Lucy Girls Common School, Wonsan.



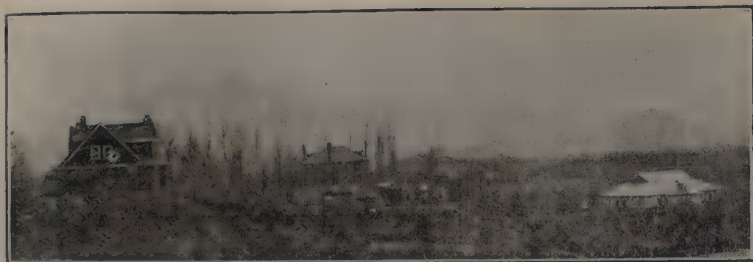
元山樓氏女子高等普通學校
Lucy Cuningim School, Wonsan



開城蔘園幕
Ginseng shed at Songdo,
which has been used as a
missionary residence, hospital,
Church and school.



開城高麗女子館
Woman's Evangelistic Center, Songdo
completed in 1922



• 春川宣教師住宅及教會
Part view of Choonchun station.



元山救世病院全景
General View of the Wonsan Christian
Hospital, Wonsan.



開城好壽敦女學校全景
General View of Holston Institute, Songdo.



好壽敦女子高等普通學校
Main building of Holston Institute, Songdo.



開城美理欽女學校寄宿舍
Dormitory of Mary Helm School, Songdo.



開城地方寄宿舍

District Dormitory for Bible Classes at Songdo.

昭和五年三月十七日
昭和五年三月二十日

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發行

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朝鮮南監理教會傳道局

振聲口座京城六九六五番 梁柱三

한人民을救濟하기爲하야米國에서百萬圓以上에救濟金を募集하였스며一千九百二十一年에는東洋에旣往組織된敎會들을視察指導하는同時에西比利亞에宣敎事業을大令의으로擴張할目的을가지고自己의게身病이잇서一年以內에手術을맞어야되겠다는것도不拘하고東洋에來到하야西比利亞와滿洲를視察하섯고其地方事業을美國敎會에紹介키爲하야于先論文을만인著述하야敎會報에掲載中이나結局을보시지못하고別世하였스니可惜하도다天父께서그와갓흔引導者를다려가섯스매우리는그와갓흔人物을또우리의게주시와其事業을繼續發展하게하시기를바라고비는바이다

램벗트監督께서는地球를七、八次周行하였스며東洋에十餘次나往來를하섯는데朝鮮에 처음으로오시는一千八百九十八年이었스며每次에神靈한恩惠를받았나니라여러가지方面으로우리의게有益을만이주섯다今年九月에身病으로因하야朝鮮每年會를主掌하지못하게되매그夫人의名義로朝鮮敎會老衰傳道人住宅을準備하라고米貨五百弗即一千圓을朝鮮每年會에寄付하였스며또年會에通信을하섯는데懇切하신말씀으로여러가지를勸勉하시는中에羅馬人書八章二十六節부터末節까지恒常로라勸勉하섯스니램벗트監督의大事業을行하신能力이어대로브터나온것을알것다

筆者가램벗트博士를알고그敬愛한지가十五六年인데今番에西比利亞에갓치旅行을하면서博士의能小能大하신人格과無限謙卑하신品行을더욱確實히알았섯다 램벗트博士는果然理想的의基督敎徒요世界의人格이오神靈한聖徒요犧牲의精神이充滿한宣敎師다 그와갓흔人物이우리中에다시잇게하여주시옵소서하고懇求하는同時에우리兄弟들은램벗트監督을思慕하고效則하기를懇切히바란다

一九二十一年十月三十日京城에서

八百九十六년에 와서는總會의選擇으로總務가 되여十四年間視務하였슴며一千九百十年五月에會集하였던總會에서監督으로選擇되었다

一千九百十一年에는아무리가洲에잇는野蠻人種의게宣敎하기를作定하고아무리가洲를視察하며調査하기爲하야米國南方에잇는黑人牧師길벗트氏와同伴하야아무리가洲로向할새陸路水路數萬里를旅行하는中에三千餘里를森林속으로步行하야白耳義의領地이오食人하는野蠻部落이居生하는공고國에宣敎處를定하



人 夫 督 監 트 벗 램
Mrs. W. R. Lambuth.

(부인 은조선 로외국 사주력 비일천 원율의 부하섯 스며一 九二三 年五月 三日에 別世하 일도잇섯다
고도라왔스며其翌年에는男女宣敎師 六、七人을帶同하고다시그곳에가서 宣敎事業을實地로始作케하였슴며別 世할時外지其宣敎處를管理하였섯다
一千九百十七年에米國이歐洲大戰 爭에參加한後에는軍隊牧師委員으로 視務할새監督에서親히軍隊牧師가되 여佛國戰線에서九個月間을活動하신 일도잇섯다

一千九百十九年브리別世하실때外 지는南監理敎會東洋敎會를管轄하섯

는데一千九百十九年에朝鮮에서獨立運動이渤潑하야敎役者多數와男女信者의多數가監禁되매敎會形便이 大端히危險할時에램벗트監督에서朝鮮에來到하야사랑스려운慰勞와智慧스려운指導로敎會를安保하였스 며一千九百二十年에는親히周旋하야朝鮮女子界에恩惠를이처출만한泰和女子館을設立케하시고또西北利 亞와滿洲에移住하는朝鮮人의게宣敎케하러고滿洲、西北利亞宣敎處를開設하섯고또中國西北에饑饉을當

博士와 결혼人物을 우리에게 주시옵소서 하고懇求할 것뿐이로다

램버트監督께서는一千八百五十四年十一月二十四日中國上海에서南監理教會宣教師로서中國에서宣敎하던램버트博士家庭에서誕生하였고一千九百二十一年九月二十六日上午五時三十五分日本橫濱에서別世하였으니享年이六十七歲이라 監督께서宣敎地方에잇는宣敎師의家庭에서出生하여平生에宣敎事業을爲하야盡力하다가必竟宣敎地方에서永眠하였으니램버트監督은果然宣敎師의宣敎師이엇다 램버트監督의文母가宣敎師이엇을뿐더러그祖父와曾祖父도米國紅人種의게傳道하시던宣敎師들이엇스니램버트



朝鮮服新
Bishop W. R. Lambuth
in Korean Robe,
taken at Wonsan

博士께서宣敎事業으로平生의目的을삼고一生을供獻한것이偶然히된것이아니오三、四代의나려오던精神과誠意가結晶된것이라고하겠다

램버트氏가十四歲되는데에米國으로 가서敎育을받았는데버지니아洲에잇는모리、현리專門學校에서文科를卒業하고醫學博士의學位를받았으며其後에는新嘉坡市에잇는벨버유病院에서實地見習을하였으며蘇格蘭國에잇는버루大學校醫學研究科에서醫學을더욱研究하였으며또佛蘭西巴里에서眼科를研究한일도잇었다고한다

一千八百七十八年에米國에서結婚하여가지고中國으로와서八年間을醫術로宣敎할새蘇州와北京에病院을設立하고施濟한일이만잇스며一千八百八十六年에는父母와갓치日本神戶에서南監理教會가日本에서宣敎하는事業을始作하였고또關西學院과팔모아英學院과廣島女學校를創立하였다고한다

一千八百九十年에는內患으로因하여米國으로도라가서南監理教會宣敎部副總務가되여視務하다가一千

三 十 年 紀 念 報

램 벤틀트 監督의 畧 歷

梁 柱 三

二 九 六

南監理教會監督中에 이오基督敎會宣敎事業의 世界의 名望을 가졌던醫學博士兼神學博士 램 벤틀트氏가 南
監理教會의 東洋教會를 視察하며 每年會들을 主掌하려고 今夏에 東洋에 오셨다가 不幸히 病患이 發生되여 日本
橫濱病院에서 手術을 當하고 數十日間



람 벤틀트 監督
Bishop W. R. Lambuth, in Charge
of Korea in 1919, 1920, 1921.

治療하였스되 終是 差度를 잊지 못하고
去九月二十六日 上午五時三十五分
에 別世하였스니 嗚呼痛哉라 東洋에 있는
南監理教會 一特別히 朝鮮南監理教會
一는 一大親友와 一大恩人을 失하였고
南監理教會全體는 一大引導者를 失하
였고 基督敎는 一大聖徒를 失하였고 世
界는 一大偉人과 一大宣敎師를 失하였
도다 其損失과 其不幸을 무엇으로 써
形容하며 吾人의 哀痛함을 무엇으로 써
發表할가 監督에서 別世하시는데

日本에서 前無한 大暴風雨가 起한 것은 地球도 一大損失을 忿怒하여 하는 듯하였스며 其後幾日間에 天空에 日光
이 異常하게 血色을 含한 것은 日月도 義人의 別世함을 悲哀히 여기는 듯하였었다 呼라 天父께서 그 러한 人格을
주셨다가 天父께서 다려가시니 우리는 怨妄할 수도 없고 다만 命은 想覺과 孤寂한 마음과 堅固한 信仰으로 램 벤틀트

와서 鐵原에駐在하면서 一九二四年 가을까지 視務하였다 그때에 牧師가 重病에 걸렸으므로 還國하여 四年間이나 苦生하다가 一九二八年八月二十八일에 歸로운 世上을 떠나 하나님아바지씨로 도라가셨다 그의遺族으로 말하면 夫人과 一男三女가 있는데 모도가 眞實한 信者의 生을 한다

牧師內外로 말하면 朝鮮에서 가는 곳마다 歡迎을 받았다고 朝鮮民族을 罪惡가운데서 救援하기爲하여 忠心으로努力하였으니 누구든지 感謝치 않을 수 없다 牧師內外는 特別히 慈善하여 窮한 사람을 만이救濟하였으므로 年前에 京城社稷洞 牧師住宅大門에 그곳住民들이 牧師內外를稱讚하여 木碑를 세웠던 일도 있겠다 朝鮮안에 牧師內外로因하여 우리主에 수를 빚고 救援을 얻은 사람도 만이 있스려니와 우리 朝鮮에 南監理敎會가 이만큼 된 것도 그이의 犧牲的精神과 懇切한祈禱의 德澤이 만이 있는 줄 알고 하나님의榮光을 돌린다

茂야곰牧師를追憶함

故무야곰牧師는 北米合衆國北카를나이나洲 스랜네郡에서 一八六四年七月二十八日에 誕生하였고 一九二八年八月二十八日에 別世하였스니 享年이 六十五歲이다 무牧師가 六歲되던해에 그 兩親이 具沒하였슴으로 그이는 어려서부터 困難中에서 自作 自給으로 生活을 하였섯다 形便이



茂야곰牧師
Rev. J. R. Moose
(1864—1928)

그러하매 教育은 만이 못지 못하였스나 困難中에서도 自習을 만이 하였스며 一八九二年에는 추리니리專門學校를 卒業하였스니 그學校는至今米國에 有名한 學校中의 하나이다 무牧師가 專門學校를 卒業하던해에 西北카를나이나年會에 入會하여 朝鮮에 나올때까지 繼續視務하였스며 또그다음해에 델함嬢과 結婚하였스니 그이는理想的主婦요 또한 理想的의 宣敎師도된이다

무牧師는 米國에서 七年間을 敎役하다가 一八九九年九月에 朝鮮에到着하여 南監理敎會가 創設되는때에 朝鮮民族을爲하야 犧牲도 만이 하였고 朝鮮敎會를爲하야 貢獻도 만이 하였다 무牧師는 朝鮮南監理敎會가 한地方으로잇을때에 多年間 長老司로 視務하였스며 年會會長도 二次나되었스며 또一九〇八年에는 春川으로 移舍하야 春川地方事業을 開拓하고 擴張하였다 一九一七年에는 令嬢의身病으로 因하야 還國하였다가 一九二一年十一月에 다시 朝鮮으로 도라

으랜들양을생각함

주의사역을하기위하여 멀리고국과부모를리별하고 조선으로 건너와서 홀노철원읍에 주재하여철원지방선교사업을관리하던 으랜들부인이 五월十九일에 별세하여 五월二十一일에 장례를거행하였다 으랜들부인은 一九一八년에 처음으로 조선에 왔는데 그때에 개성과 춘천 지방에서 五년간 선교하다가 안식년이 되여 미국으로 도라가서 쉬일때에 주의일을더욱잘하고자하는 마음으로 에모리대학에 입학하여



孃 孃 蘭 禹
Miss. Pauline Randle.

서 四년이상을 지내본곳이었고 조선에 건너와서 五년동안이나 잊었음으로 평일에 말하기를 자기의 고향은 조선이라 하고 마음과 몸을 온전히 예수 그리스도의 계를 받치고 그 사업에 발전을 위하여 또 한 조선교회의 장례를 위하여 헌신하였든이다 이와 갓치 압해 큰 사업을 바라보고 열심을 다하여 일하던 청년녀자가 그와 갓치 별세하게 된것은 우리 조선교회의 불행이요 특별히 철원 지방의 불행이라 그러나 그의 령혼은 사랑하는 주의 계로도라 갓고 주께서는 우리 조선교회를 불상히 보시고 도아 주시기만 바란다 으랜들부인의 희생적정신을 위하여 하나님께 감사하는 동시에 그의 본국에 있는 八十二세 된 부친로목사의게 주셔서 위로하여 주시기를 빌고 바라는 바이다

「만일내가죽으면택사쓰창년회원들의게가서열식, 스물식, 위인식조석으로나오라고일너주시요」하엿다 고한다

오늘날 조선인중에서 조선을 그와 갓치 간절히 생각하는 자가 몇치나 되겟나뇨 그 말은 조선사람으로 하여금 붓그려움을익이지 못하게한다

장하도다 캔드릭양이여 과연 조선을 사랑하던 자로다 필자가 이왕에 그녀자의 풍성은 대강들어알엇스나 그이를친히면대함이업슴으로엇더하던인출을자세히몰랐다가년전에택사쓰디방에서려행할때에그이의래력을세세히듯고그녀자는과연녀자중에영웅인출을알앗으며또이가조선을사랑하던말을드들때에외국인도조선의급박함을보고그와갓치생각하며사랑하였는대조선사람된나는조선을얼마나사랑하는가하매눈물이압흘가리우며붓그려움이정신을일케한일이잇섯다 오늘날에우리조선이엇더한사람을요구하나뇨 또 오늘날에조선사람은엇더한사람을원하나뇨 참으로조선사람을사랑하는자들원하지안나뇨 캔드릭양은 미국사람이로되조선과조선사람을참으로사랑하였스니무엇이그이의마음을그와갓치만드렷나뇨 예수그리스도의희생덕정신이아니뇨 그런즉우리조선사람들다캔드릭양과갓치예수를참으로밋으면또한그녀자와갓치조선과조선사람을사랑할지라 누구던지예수를밋지아니하고는남을사랑하기어렵고남을사랑치안코는예수의문도가될수업다 우리조선형제자매들은캔드릭양의덕행을칭찬할지며모본할진디

그 비석에 새 인물은 캔드릭양이 태사쓰청년회에 붙친 편지 중에 잇는 말인데

「만일 내게 일천생명이 잇을 것 같으면 그것을 모두 조선에 주겠노라」

한 말이다

그때 태사쓰주에 잇는 엠뷸청년회들이 연합대회를 열었는데

로편지한 것을 보고 전회가 특별히 하나님께 기도하며 감사하며

찬미하며 잊버하더니 그 잇흔 날에 조선으로 「캔드릭양이 죽었

다」 하는 연보가 그 회에도 착한지라 전회가 그와 갓흔 불행한

소식을 듣고 놀라며 슬퍼하는 중 마음들이 일층 감격되어 캔드릭

양 처럼 예수에게 몸을 바치고 외국으로 전도하려 가겠노라 자

원하는 자가 20여명이 생겼다고 한다 그 중에서 그 간에 조선

으로 파송된 이 도불소하며 쓰지금 태사쓰 엠뷸청년회에서 캔드

릭 양을 기림하는 표적으로 연년이 연보를 거두어 조람에 잇는 선

교사의 봉급을 보조하니 캔드릭 양은 비록 조선에서 일을 오래 하

지 못하였다 할지나 그의 참된 정성과 쓰지금 운열심과 집흔 사랑

은 여전히 남아 잇서 그 힘으로 일군이 더욱 만이 생기기니 참으로 사

랑하는 마음과 정성만 잇스면 몸은 비록 죽더라도 그 일은 성공됨

을 알겠고 쓰지그녀자의 예수를 사랑하며 조선과 조선사람을 사랑

하던 것은 만세에 켜지 안케 한다



墓 의 孃 리 드 켄
Grave of Ruby Kendrick.

슬호 다 캔드릭 양은 미국사람이 된 한 번 몸을 예수의 계받친 후에 부모형제를 버리고 미국 갓치조흔 고국을 떠나 외국에 가서 사생을 불고 하고 열심으로 일을 할새 조선이 남의 나라이로 되고 그와 갓치사랑하여 자기의 목숨이 온 허지는 날까지 조선을 위하여 쓰다 그녀자가 세상을 떠나기 바로 전에 말하기를

조선을 사랑하던 캔드릭 양

조 선 을 사 랑 하 던 겐 드 릭 양

량 주 삼

겐드릭 양은 미국 남방 텍사스 지방에서 자생하는 남감리교회에 진실한 교인의녀자로서 신덕이 독실할뿐더러 예수를 알지 못하는 사람들을 크게 불쌍히 여겨 그들의 개척히 가서 전도하는 것이 자기의 책임으로 아는 중 조선에 가서 전도할 마음이 더욱 간절하였었다 그런고로 전도할 자격을 먼저 예비하려고 겐드릭 양은 부인 성경전문 학교에 가서 공부하여 一천九백五十六월六월에 그 학교과정을 졸업하였으나 그이의 년세가 규측에 제정할 것보다 아



嬢 릭 드 겐
Miss Ruby Kendrick.

직어리다 하여 선교공부에서의 국으로 파송치 아니하고 二년을 더 기다려라 하 매 자기의 분향으로도라 가서 一년은 교사로 있고 一년은 대학교에서 특별과 를 더 공부하였더라 一천九백七十九월에 텍사스 주 웨슬청년회의 대표자 가 되어 남감리교회 부인의 국선교부의 파송을 받아 친절한 부모형제와 다정 한 친구들과 아름다운 고향과 화려한 본국을 떠나 조선 개성에래도 하야 전도 를 시작하며 방언을 배울새 본시 밋는 마음이 굳건하고 사랑하는 뜻이 깊음으 로 방언은 부족하나 조선 사람의 동정은 처음부터 만이 잊어섯다

가석하도다 조선에 류한지 아홉달이 차지 못하여 一천九百八十六월九일에 갑작히 병장염이라는 중병에 걸 년지라 병이 위중함으로 즉시서술을 제중원으로 가서 수술을 하고 할수 있는 데까지는 치료를 하였으나 의약이 무 효하여 종시 차도를 보지 못하고 그달十九일에 세상을 떠나니 슬허하지 않는 이가 업스며 특별히 조선 교회에 불행 됨을 탄식하였었다

겐드릭 양의 영혼은 천당으로 올라갔스나 육신은 조선 경성 양화진에 있는 외국인 매장지에 장사하였스며 그분 묘압해세운비석은 미국「텍사스」웨슬청년회에서 돈을 보내여 세웠다

선사 람을 위하야 만이 하던 것도 사실이다. 또 운명하기 얼마 전에는 말하기를 「나는 나의 사랑하는 하나님아바지께로 가니 마음이 깃부다」 하였으며 운명할 때에는 한숨을 한번 크게 드려 쉬더니 잠이 영이 들고 말았더라. 저 금강부인은 밝은 천당에서 하나님 의 면류관을 받아 쓰시고 영화를 누릴 줄 믿거니와 강부인이 세상을 떠남으로써 우리 조선 교회에서는 진실한 신자와 유력한 교역자를 잃었고 우리 조선 여자계에서는 한 사람 하는 친구와 은인을 잃었으며 이 세상에서는 한 자선가를 잃었다. 그 섭섭하고 애통한 것이야 무엇으로 비하리오. 우리는 그 이를 사모하며 그의 은혜를 감사하는 뜻으로 우리 주를 더욱 진실히 믿으며 하나님 나 라 사업에 더욱 충성스럽게 할 것이다.

강 부 인 의 력

장부인 一천八백五十二년四월에미국남방텍사스에서출생하였는데일찍이「캠벨」이라하는목사와결혼하여일남일녀가잇섯더니一천八백八十년에그 남편과어린것하나를일히버리고또한얼마후에그다른자식까지일히버렸다 그후에는「시카고」에가서간호원을졸업하고一천八백八十六년에남감리교회선교사로중국상해소주등데에나와서十년동안을시무하면서자선사업을만히하다가선교부의파송으로중국에서자기수양녀



人 夫 姜
Mrs. J. P. Campbell.

一천九百十九년녀름에신병이나서조선으로도라오기에위태한지라 친구들이조선으로가지말라고권한즉장부인은말하기를나는조선에헌신하였는즉죽어도조선에가서죽는것이맞당하다하고그해八월에조선으로도라온지라 나희七순이가갓갑고본국의약이무효하여신병이조금도차도가업고점점더하더니一천九百二十一年十一月十二일오후三時四十五분에이괴로운세상을영별하였다 장부인이세상을떠나기나흘전에특별히말하기들이에는과연조흔거회가되는때니조선전도인들과조선교인들의게말하야불신자들을어서구원하라하며자기기도조선불신자들을위하야기도를만이하노라하였스니참으로장부인은본시기도를만이하거니와조

중국여자여소저를대동하고一천八백九十七年十月九일에조선경성에도착하야남감리교회녀선교사일을창설하고전무할새특별히써여나는것으로말하면유치원과보통학교와고등보통학교가포함된배화녀학교(培花女學校)를창립하야조선녀자게에큰은혜를끼쳤스며또조선녀자들의게복음을전파하는일에도열심하야조선녀자들노하여금우리주에수그리스도의복음을듯고밝은비홀보게하였스며또자선사업도만이행하였다 一천九百十八년에는휴양차로본국에갔다가

더 사랑하는지라故로엇던곳에가서무슨問題로講演하던지朝鮮에贊助되는말과朝鮮敎友의信德을稱讚하지
 안을時를보지못하였다 氏는果然雄辯家라무슨問題로든지一言을發하매萬人을感動시키며氏는果然敎會
 大政治家라將來事に對하여智略이過人함으로後覺者를引導하는데先鋒이되엿으며氏는果然實行家라基
 督敎의眞理를自己一身에躬行하여世人으로하여금耶穌基督의犧牲의精神을實地上으로보게하엿스니누구
 던지氏를알면氏를사랑하며누구던지氏와相從하면氏의感化力을受하엿다 故로李博士는信者스려운信者
 이엇으며基督의精神을가진基督敎人이엇다 氏는비록此世를離別하엿스나氏의高尚하던品行과堅固하던
 信德은永留하여後進者로하여금紀念하며效則케할려이다 氏는四子와二女가有한대그들이此世上에서父
 親의事業을繼續할만한지라 長子李衛萬醫師는開城에來到하여南星病院長으로視務하는지가于今二十年
 에高名한醫術로朝鮮人의게慈善한事業을만이行한다 李博士의在天한靈魂은主前에서깃버썬늘출밋으며
 우리朝鮮信者들은氏가朝鮮을爲하여勞力한것을感謝하는同時에氏의犧牲의精神과高尚한信德을效則하
 기를바라노라

(一九一六年一月에監理協成神學校에서)

하였는데一九〇一年五月에 그夫人이別世하였으므로同年九月에朝鮮에最終으로來到하였다가即時還國하였으며一九〇四年부터는美國太平洋沿岸에居留하는東洋人의게宣敎하는事務를管理할새加洲에中國人敎會와日本人敎會를設立傳道하였으며一九〇六年에는筆者로더브러美國加洲에居留하는朝鮮人의게傳道하기를始作할새桑港에朝鮮人敎會를創立하고其敎會에監會師로被任되여熱心視務인대氏가其時에筆者와



李德博士와 梁柱三牧師
Dr. C. F. Reid and Rev. J. S. Ryang.
(Taken in 1909)

가치朝鮮文으로「大道」라는月報를發行한일도있다
一九一〇年에至하여서는氏가南監理敎會平

信徒宣敎事業總務로被選하여一九一五年十月初

外지視務하다가同月七日에主의命令대로此世를

永別하였으니喟호다李博士가一去에耶穌敎世界

에서는熱心있고忠誠스러운一大信者를失하였고

南監理敎會에서는能力있고智慧있는一大敎役者

를失하였고朝鮮은永世不忘할一大恩人을失하였

다고하겠다 本人이美國에旅居하였을時에氏로

더브러四、五年間을敎會에서가지役事한일이있

는데一車에서同行도만이하였으며一床에서同喫

도만이하였으며一櫛에서同寢도만이하였으며一

壇에서同禱도만이하였으며一臺에서同說도만이하였으며

氏의白玉같은品行과堅固한信仰과大勢같은熱誠과活潑한愛情과犧牲的精神은사람으로하여금感歎케하거

니와本人은氏를父兄과같이信託하였으며恒常親舊로알고或무슨일이잇스면氏의게問議하였고氏의智慧스

러운勸告를信從하였다 氏는基督의精神을生活의標準으로삼는故로世界를博愛하였지만은朝鮮을特別히

李 德 博 士 의 小 史

梁 柱 三

神學博士李德氏는一八九六年八月에朝鮮에來到하여南監理教會를創立하고三年間을傳道하다가夫人의病患으로因하여還國하였다가其夫人이別世한後에다시朝鮮에다녀갔다 其後에여러가지貌樣으로敎役에從事하면서間接으로라도朝鮮教會를만이贊助하였다니一九一五年十月七日에美國켄터기洲얼낭거郡自己妹



李 德 博 士
Rev. C. F. Reid, D. D.

兄家에서別世한지라 우리朝鮮敎友中에서旣往브터面分이잇는이의게는李德博士를回憶케하며모르는이의게는李博士가엇더한人物이던것을紹介하며敎友一同의게는李博士의高尚한品行과熱心과信德을效則케하고지하여그의小史를略記하겠다

氏는一八四九年七月十九일에美國뉴욕洲치낭고郡에信德이有한醫師의家庭에서誕生하였는데年方七歲에早失父親이라不得已하여慈堂과갓치叔父家에서長成하였다고한다其時에公立學校와師範學校에서修學하였으며一八七四年에教會에獻身하고傳道師의職牒을受하였으며同年九月에南監理教會켄터기年會에學習會員이되어敎役에事務하기를始作하였다

一八七八年에南監理教會監督피어쓰氏의派送을受하여中國에宣敎師로來到하여熱心傳道하다가一八九五年에켄터기스監督과同伴하여朝鮮을視察하고其翌年에同監督의派送으로朝鮮에來到하여南監理敎會事業을創立하고京城과高陽과開城과元山과金化等地에南監理教會를設立하였으며在開城에韓英書院과南星病院等を設立하게된것은年前に氏가熱心으로周旋한結果이었다 一八九九年四月에夫人의病患으로還國

三十一年紀念報

現住所

元山普惠女子館

學業

二八四



金 貞 順
Kim Chung Soon.

一九二六年

教會經歷

一九二〇年三月十七日

一九二七年五月七日

一九二八年

元山普惠女子館修業中

受洗

傳道始作

安邊區域

氏名

李義善 一九〇五年一月二十二日生

出生地

北間島龍井市

現住所

大阪市東淀川區今里町一四七

學業

一九一八年三月

一九二二年三月

一九二八年三月

教會經歷

一九二一年三月

一九二八年四月

一九二八年四月十七日

一九二八年七月

受洗

傳道始作

京城宗橋教會

大阪女宣教事業

龍井明信女學校卒業

龍井明信高等女學校卒業

協成女子神學校卒業



李 義 善
Yi Yeh Sun

現住所 江原道通川郡順嶺面龜項里

學業

一九二六年

教會經歷

一九二三年三月二十五日

一九二六年九月

一九二六年九月—一九二七年九月

一九二七年九月—一九二八年八月

元山女聖經學院卒業

受洗

傳道始作

龜項教會

新安教會



愛信崔
Choi Sin Ai.

一九二八年九月

龜項教會

氏名 金老伊 一八八九年六月六日生

出生地 鐵原郡三角里

現住所 鐵原郡鐵原面官田里

學業

一九二五年四月—一九二八年三月

元山聖經學院修業

教會經歷

受洗

傳道始作

鐵原邑教會

一九二七年三月

一九二七年三月—一九二八年五月

氏名 金貞順 一八八九年八月十二日生

出生地 咸鏡南道德源郡中里

男女教役者履歷書



李 瑛 媛
Yung Won. Yi

一九一九年三月

一九二〇年四月—八月

教會經歷

一九二二年九月

一九二六年四月

一九二六年四月—一九二八年十月

一九二八年十一月

好壽敦女子高普卒業
協成女子神學校修業

受洗

傳道始作

開城高麗女子館

京城中央傳道館

氏名
出生地
現住所

鄭仁國 一八八三年十一月一日生
江原道通川郡邑內
江原道金化郡岐梧面昌道里

學業

一九二五年

教會經歷

一九二〇年四月十五日

一九二六年四月十七日

一九二六年四月十七日

元山女聖經學院卒業

受洗

傳道始作

昌道區域



鄭 仁 國
Chung In Gook.

氏名
出生地

崔信愛 一八九七年二月六日生
江原道襄陽郡襄陽面造山里

好壽敦女子高普卒業
協成女子神學校修業

受洗

傳道始作

開城高麗女子館

京城中央傳道館

一九二六年三月一日—一九二八年九月

一九二八年十月

洪東區域

春川地方長坪里教會

氏名 全荆玉 一八九六年三月十六日生

出生地 江原道杆城郡々内面内里

現住所 京畿道加平郡邑内里二六七

學業

全 Ok. 一九一五年

一九二三年—一九二五年

教會經歷

一九一〇年三月二日

一九二六年四月四日

一九二六年—一九二八年

加平區域



玉 荆 Chun Hyung Ok.

一九二八年

氏名 李瑛媛 一九〇一年十八日生

出生地 江原道楊口郡楊口面中里

現住所 京城府水標町六三

學業

一九一五年三月

男女教役者履歷書

春川貞明女學校卒業

元山樓氏學校卒業

協成女子神學校修業

受洗

傳道始作

加平駐在所

三十年紀念報

二八〇

氏名

張信遠 一八九五年十二月十九日生

出生地

江原道通川郡順嶺面浦項里

現住所

元山普惠女子館

學業

張 Won. 一九二八年四月五日

教會經歷

信 Sin 一九二三年三月二十七日

一九二五年五月九日

遠 Chang 一九二五年五月九日

一九二五年八月—一九二六年九月

受洗

傳道始作

元山中清里教會

襄陽邑區域



一九二六年九月二十六日

元山中里教會

氏名

許光玉 一八八九年四月二十五日生

出生地

江原道洪川郡東面東草里

現住所

江原道洪川郡化村面長坪里

學業

一九二三年十二月十日—一九二八年十二月三十一日 春川聖經學院修業

教會經歷

一九二三年十月二十四日

一九二六年三月一日

受洗

傳道始作

氏名 朴永福 一八九九年十月二日生
 出生地 平安南道江西郡咸從面咸從里
 現住所 京城府都染洞三二



福 永 朴
 Pak Yung Bok.

學業

一九一六年三月
 一九二三年三月
 一九二八年四月—一九二九年三月
 梨花中等科卒業
 平南道師範講習科修了
 協成女神學校修業
 教會經歷
 一九〇九年五月十日
 一九二五年四月七日
 一九二五年四月
 受洗
 傳道始作
 京城宗橋教會

氏名 咸景玉 一八八一年十月十九日生
 出生地 江原道高城郡杆城面新城里
 現住所 咸鏡南道安邊郡衛益面高山里



玉 景 咸
 Ham Kyung Ok.

學業

一九二七年四月七日
 元山女聖經學院卒業
 教會經歷
 一九二三年三月十五日
 一九二五年四月
 傳道始作
 受洗
 一九二五年四月十五日—一九二五年十月十七日土城區域
 新高山區域
 一九二五年十月

三十年紀念報

二七八



金 映 愛
Kim Yung Ai

一九二四年四月十日

傳道始作

襄陽土城區域

安邊區域新高山教會

歙谷區域

高城區域

氏 名 洪性喜 一八八八年一月十四日生
出生地 長湍郡長南面板浮里
現住所 江原道洪川郡南面陽德院里



洪 性 喜
Hong Sung Hi

學 業

一九一〇年三月三十日

一九一六年三月二十五日

教會經歷

一九二〇年三月七日

一九二四年九月一日

一九二六年九月一日——一九二七年八月

一九二七年九月三日

洪南區域

開城美理欽學堂卒業
遂安郡機業講習所修了

受 洗

傳道始作

洪川區域

氏名 金賢心 一八九二年十二月二十一日生

出生地 開城郡光德面寺盆里

現住所 京城玉仁洞一〇二二ノ三

學業

一九一二年六月八日

好壽敦普通科卒業

一九一四年三月二十日

好壽敦高等科卒業

一九二四年三月二十八日

協成女子神學校卒業

教會經歷

一九〇九年七月十五日

受洗

一九二四年四月七日

傳道始作

一九二四年四月七日—一九二六年八月

京城宗橋教會

一九二六年九月

京城紫橋教會



金賢心
Kim Hyen Sim.

氏名 金暎愛 一九〇一年五月二十七日生

出生地 江原道通川郡鶴一面蓮湖里

現住所 江原道高城郡新北面長箭里

學業

一九二七年二月

元山女聖經學院卒業

教會經歷

一九二三年三月三十日

受洗

男女教役者履歷書

三十一年紀念報

二七六

現住所 京畿道長湍郡江上面九化里

學業

一九二四年三月

開城女聖經學院卒業

教會經歷

一九一〇年四月

受洗

一九二四年四月

傳道始作

一九二四年四月—一九二五年九月

平山區域

一九二五年十月—一九二六年

金川區域

一九二七年—一九二八年八月

光德區域

一九二八年九月

新長湍區域

氏名 朴龍九 一八九三年四月二十三日生

出生地 江原道通川郡臨南面雲岩里

現住所 江原道通川郡臨南面長龍浦里

學業

一九二七年四月七日

元山女聖經學院卒業

教會經歷

一九二三年四月二日

受洗

一九二四年四月八日

傳道始作

一九二四年四月八日—一九二五年九月

淮陽東區域

一九二五年九月二十五日

通川區域



朴 龍 九
Pak Rong Goo

教會經歷

一九二二年

受洗

一九二三年九月三十日

傳道始作

一九二三年九月三十日——一九二四年十一月

安邊區域南山教會

一九二五年四月七日——一九二七年四月

元山上里教會

一九二七年五月二十七日——一九二八年五月十六日

通川區域

一九二八年六月一日

淮陽區域新安教會

氏名

閔伊富加 一八七六年一月二十二日生

出生地

開城郡豐德面月光里

現住所

長湍郡長南面高浪浦里

學業

一九二四年三月三十日

開城女聖經學院卒業

教會經歷

一九一四年三月十七日

受洗

一九二四年四月一日

傳道始作

一九二四年四月一日

高浪浦區域

氏名

徐貞淑 一八九一年二月二日生

出生地

京畿道漣川郡北面朔寧里

男女教役者履歷書

三十年紀念報

二七四

氏名

李允羅 一八八一年三月十二日生

出生地

江原道襄陽郡道川面中道文里

現住所

江原道襄陽郡江縣面勿治里

學業

一九二五年四月五日

元山聖經學院卒業

教會經歷

一九二〇年十月三十一日

受洗



李允羅 Yi Yun La.

一九二三年四月九日

一九二三年四月九日——一九二四年三月

一九二四年四月八日——九月

一九二四年九月十八日——一九二五年九月

一九二五年九月二十日——一九二六年九月

一九二六年九月十九日——一九二七年九月

一九二七年九月二十六日

傳道始作

北昌區域

伊川佳麗洲區域

德源區域

元山中里教會

庫底區域

襄陽區域

氏名

金慶善 一八七四年二月七日生

出生地

京畿道金浦郡縣丹面元堂里

現住所

江原道淮陽郡淮陽面新安里

學業

一九二六年四月七日

元山女聖經學院卒業

現住所 江原道堆陽郡蘭谷面縣里



咸老 大 Ham Noh Dai

學業

一九二三年四月

教會經歷

一九一〇年十月五日

一九二二年九月

一九二二年九月—一九二五年八月

一九二五年九月—一九二七年八月

元山女聖經學院卒業

受洗

傳道始作

通川區域

杆城區域

淮陽西區域

一九二七年九月

氏名 金長春 一八九三年十一月九日生

出生地 江原道楊口郡亥安面萬岱里

現住所 右全

學業

一九〇二年—一九〇三年

一九二九年

教會經歷

一九二一年十一月一日

一九二三年四月一日

一九二三年四月一日

男女教役者履歷書

漢文修業

春川女聖經學院卒業

受洗

傳道始作

亥安區域



崔士集
Choi Sa Chip.

一九二三年九月十日

傳道始作

一九二三年九月—一九二四年

麟蹄區域

一九二四年

加西區域

氏名 高善子 一八八九年三月二十七日生

出生地 江原道三陟郡北山面松亭里

現住所 江原道楊口郡南面晴里

學業

一九一六年四月一日—一九一九年三月二十日

開城美理欽學校修業

一九二七年三月四日

春川女聖經學院卒業

社會經歷

一九一六年三月三日

受洗

一九二二年九月十日

傳道始作

一九二二年九月十日

楊口區域

氏名 咸老大 一八八〇年十一月十四日生

出生地 江原道襄陽郡襄陽面校洞里

氏名 金慈善 一八八一年二月十一日生

出生地 元山府南山洞

現住所 元山府上里一洞一五七

學業

一九一八年四月十一日

元山女聖經學院卒業

教會經歷

受洗

傳道始作



金慈善 Kim Cha Sun.

一九一三年二十九日

一九二二年六月一日

一九二二年六月一日—一九二四年五月三十日

一九二四年六月四日—一九二五年一月二日 元山南村洞教會

一九二五年二月三十日—一九二七年五月十日 淮陽縣里教會

一九二七年五月二十日 德源馬轉里教會

氏名 崔士集 一八八八年九月六日生

出生地 江原道麟蹄郡麒麟面縣里

現住所 京畿道加平郡上面林草里

學業

一九二六年十二月

教會經歷

春川女聖經學院卒業

一九二〇年二月

受洗

男女教役者履歷書

一九二七年四月五日

元山女聖經學院卒業



李 德 仁
Yi Duk In.

教會經歷

一九二一年四月二十八日

受洗

一九二二年三月

傳道始作

一九二二年三月一日—一九二三年四月一日

德原區域

一九二三年五月一日—一九二四年五月三十日

襄陽區域

一九二五年五月—一九二六年四月一日

舊項教會

一九二七年四月

通川邑教會

氏名 李秉華 一八九一年三月十六日生

出生地 江原道平康郡平康面福溪里

現住所 京畿道漣川郡北面朔寧里

學業

一九二七年四月十四日

元山普惠女子館卒業

教會經歷

一九二二年四月五日

受洗

一九二二年四月六日

傳道始作

一九二二年四月六日—一九二三年八月

教會保成事業

一九二三年九月五日

朔寧區域

一九二七年十月

春北區域

氏名 金榮培 一八九二年十一月十九日生

出生地 京城府麻浦洞

現住所 京城府雲泥洞六

學業

一九二二年三月三十日

監理敎聖經學院卒業

教會經歷

一九一六年十月十日

一九二一年九月十二日

一九二二年九月

一九二三年一月九日

一九二四年三月六日

一九二七年九月

一九二八年九月

受洗

傳道始作

京城東大門教會

京城京橋教會

水標橋教會

中央傳道館



金榮培 Kim Yung Pai.

一九二八年九月二十日

氏名 李德仁 一八九三年十月十五日生

出生地 江原道通川郡嶺谷面九溪里

現住所 江原道通川邑西里一八五

學業

男女敎役者履歷書

三十年紀念報

現住所

江原道通川郡歙谷面鳴臯里

學業

一九二七年四月五日

教會經歷

一九一八年十月二十一日

一九二一年八月三十日

一九二二年八月三十日

二六八

受洗

傳道始作

歙谷教會



李順羅 Yi Soon Na.

氏名

金呂大亞 一八九〇年二月五日生

出生地

江原道楊口郡亥安面萬岱里

現住所

春川郡東面萬泉里

學業

一九二七年一月二十六日

教會經歷

一九一〇年十月

一九二一年九月

一九二一年十一月—一九二二年九月

一九二二年十月—一九二五年二月

一九二五年三月—一九二六年八月

一九二六年九月—一九二七年九月

春川女聖經學院卒業

受洗

傳道始作

楊口區域

看東區域

春東區域

春南區域



一 誠 權
Kwon Sung Il.

一九二二年四月一日

傳道始作

一九二二年四月一日—一九二三年三月

開城東部教會

一九二三年四月一日—一九二七年九月

開城中央教會

一九二七年九月二十日

金川法川里教會

氏 名
出生地
現住所

吉馬利亞 一八九一年二月十一日生
江原道華川郡看東面太山里
江原道華川郡看東面太山里

學 業

一九二七年一月二十六日

春川女聖經學院卒業

教 會 經 歷

一九二二年四月六日

受 洗

一九二一年五月二十五日

傳道始作

一九二一年五月—一九二六年

楊口南區域



亞 利 馬 吉
Gil Maria.

氏 名
出生地

李順羅 一八八七年八月二十一日生
江原道通川郡順嶺里庫底港

男女教役者履歷書

現住所 江原道春川郡春川面衙洞里

學業

一九一七年三月

一九二一年三月

開城美理欽學校卒業
京城女聖經學院卒業

教會經歷

一九一五年四月十五日

一九二一年四月十七日

一九二一年四月十七日—九月

一九二一年十月—一九二二年九月

一九二二年十月—一九二七年三月

一九二七年四月—一九二八年三月

春川邑教會

受洗

傳道始作

洪川邑教會

加平邑教會

春川邑教會

春川邑女子館



子敬崔
Choi Kyung Cha.

一九二八年四月

氏名 權誠一 一八七七年九月二十六日生

出生地 黃海道信川郡弓興面星岩里

現住所 黃海道金川郡冬火面法川里

學業

一九二三年三月二十日

教會經歷

一八九七年四月十日

開城聖經學院卒業

受洗

一九二五年九月—一九二八年九月
一九二八年十月一日

開城西區域
長湍區域

氏名 金益三 一八七一年二月十八日生

出生地 京城府南大門內

現住所 江原道金化郡通川面化泗里

學業

一九二五年四月

元山女聖經學院卒業

教會經歷

一九一五年三月十五日

受洗

一九二〇年十二月

傳道始作

一九二〇年十二月—一九二一年二月

教會保成事業

一九二一年二月十一日—一九二二年八月

伊川邑駐在所



金 益 三
Kim Ik Sam,

一九二二年九月—一九二六年三月

昌道區域

一九二六年四月—八月

永平區域

一九二六年九月—一九二七年

安峽區域

一九二八年

化泗里教會

氏名 崔敬子 一八八八年八月三日生

出生地 江原道華川郡上西面山陽里

男女教役者履歷書

三十一年紀念報

二六四

一九一五年
一九二〇年

京城貞洞看護員養成所卒業
元山女聖經學院卒業



李 羲 子
Yi Hi Cha.

教會經歷

一九一三年四月五日
一九二〇年四月七日
一九二〇年四月——一九二三年八月
一九二三年九月——一九二六年八月
一九二六年九月——一九二七年八月
一九二七年九月

受洗
傳道始作
長箭教會
高城邑教會
高山教會
庫底教會

氏 名
出生地
現住所

孫慈熙 一八八二年三月一日生
忠清北道清州郡
長湍郡長道面梧陰里



孫 慈 熙
Son Cha Hi.

學 院

教會經歷

一九二四年二月二十六日
一九二二年四月十九日
一九二〇年十二月十三日
一九二一年一月三日——一九二四年九月
一九二四年九月十七日——一九二五年八月

開城女聖經學院卒業
受洗
傳道始作
開城地方宣教處
伊川支石里區域

一九一九年六月—一九二二年八月

一九二二年八月十六日—一九二四年一月

一九二四年一月八日—一九二五年八月

一九二五年九月十日

汗浦區域

新溪區域

安峽區域

伊川南區域

氏名 鄭咸羅 一八八一年十月十九日生

出生地 京城

現住所 江原道華川郡上西面新豐里

學業



鄭咸羅 Chung Hamnah.

教會經歷

一九〇八年三月

一九一〇年

一九一〇年—一九一九年

一九一九年四月

春川女聖經學院卒業

受洗

傳道始作

京城蓮洞教會

新豐里教會

氏名 李義子 一八七八年五月十四日生

出生地 京城府松峴洞

現住所 江原道通川郡順嶺面庫底里

學業

男女教役者履歷書

出生地 黃海道金川郡西泉面市邊里

現住所 右 同

學業

一九一八年一月六日—一九二七年三月

教會經歷

一九〇八年八月十日

一九一九年二月六日

一九一九年二月六日—三月

一九一九年四月—一九二〇年三月

一九二四年

氏名 吳印岩 一八六八年十月二十日生

出生地 黃海道平山郡金岩面汗浦里

現住所 江原道伊川郡板橋面明德里

學業

一九二六年四月十五日

教會經歷

一九〇六年十一月十日

一九一九年三月十五日

一九一九年三月十五日—五月

開城聖經學院四年級修業

受洗

傳道始作

金川邑教會

安峽區域

兎山區域

開城女聖經學院卒業

受洗

傳道始作

豐德、兎山兩區域

一九二四年十月—一九二五年八月

一九二五年九月—一九二七年八月

一九二七年九月—一九二八年八月

一九二八年九月

伊川南區域

仁川區域

長湍區域

開城西區域

氏名 崔鎬卿 一八八八年三月十四日生

出生地 京城府若草町

現住所 開城郡松都面高麗町九四二—三

學業

一九一八年三月

一九二四年三月二十三日

開城美理欽學校卒業
協成女子神學校卒業



崔鎬卿
Choi Hyo Kyung.

教會經歷

一九一三年七月一日

一九一八年四月一日

一九一八年四月一日—一九一九年三月

受洗

傳道始作

長湍區域

開城北部教會

開城南部教會

開城東門內教會

一九二四年四月一日—一九二七年九月

一九二七年十月—一九二八年九月

一九二八年十月

氏名 梁瑪利亞 一八七七年九月二十日生

男女教役者履歷書

三十 年 紀 念 報

一九一七年三月二十日

傳道始作



姜 昌
Kang Chang Il.

一九二七年八月

一九一七年四月——一九一八年三月
一九一八年四月——一九二〇年三月
一九二〇年四月——一九二一年三月
一九二一年四月——一九二二年三月
一九二二年四月——一九二三年三月
一九二三年四月——一九二五年三月
一九二五年四月——一九二七年三月

高城區域杆城教會

元山救世病院傳道
伊川區域古味灘教會
元山救世病院傳道
歙谷區域新平里教會
安邊區域南山教會
安邊區域新高山教會
淮陽西區域新安教會

氏 名 李慈喜 一八九九年五月十七日生
出生地 開城郡中西面麗陵里
現住所 開城郡北面加士尾里五七五



李 慈 喜
Yi Cha Hi

學 業

一九二三年二月二十五日
教 會 經 歷

一九〇一年二月一日
一九一七年四月十六日
一九一七年五月——一九一八年十月
一九一九年十月——一九二四年九月

受 洗

傳道始作

開城東部教會

伊川支石里教會

開城女聖經學院卒業

氏名 魚允姬 一八八〇年六月二十日生

出生地 開城郡松都面東本町一〇〇

現住所 開城郡松都面滿月町三六〇三

學業

一九一五年三月

好壽敦女塾卒業

開城女聖經學院卒業



魚 允 姬
Hi. Yun Euh

一九二三年

教會經歷

一九〇九年六月十三日

一九一六年四月

一九一六年四月—一九一七年二月

一九一七年三月—一九二一年八月

一九二一年九月

受洗

傳道始作

開城東部教會

兎山東區域

開城北部教會

氏名 姜昌一 一八七一年二月十一日生

出生地 元山府外中清里

現住所 江原道高城郡杆城面下里

學業

元山女聖經學院卒業

教會經歷

一九一七年三月十五日

受洗

男女教役者履歷書

三十 年 紀 念 報

二五八

一九一九年五月—一九二〇年四月

一九二〇年五月—一九二二年四月

一九二二年五月—一九二三年四月

一九二三年五月—一九二六年四月

一九二六年五月

新溪區域

安峽區域

兩合區域

平山區域

開城宣教處

氏 名 金俊元 一八六七年十二月二十一日生

出生地 元山府南村洞

現住所 元山普惠女子館

學 業

一九二〇年三月三十一日

教 會 經 歷

一九〇九年三月三十日

一九一五年八月十日

一九一五年八月十日—十月

一九一六年三月三十一日—六月

一九一六年六月十五日—一九二〇年三月

一九二〇年四月一日—一九二三年九月

一九二三年九月十五日—一九二六年八月

一九二六年八月十五日

元山聖經學院卒業

受 洗

傳道始作

通川邑教會

榮風教會

襄陽區域

伊川金坪里教會

杆城區域

元山普惠女子館

一九二三年四月十日

元山女聖經學院卒業



羅士李
Yi Sarah.

教會經歷

一九一二年三月三日
一九一四年四月七日

受洗

傳道始作

淮陽西區域

杆城區域

歙谷區域

淮陽東區域

氏名

孫壽山羅 一八七五年十月十一日生

出生地

開城郡松都面沐洞里

現住所

開城郡松都面北本町一六八

學業

一九二一年三月

開城女聖經學院卒業

教會經歷

一九〇七年七月

一九一四年五月

一九一四年五月

一九一五年五月

一九一五年四月
一九一七年四月

受洗

傳道始作

豐德區域

長湍區域



羅山壽孫
Son Susanah.

一九一七年五月—一九一九年四月

男女教役者履歷書

支石里區域

二五七

三十 年 紀 念 報

氏 名 尹炯國 一八七六年十一月十五日生
 出生地 江原道通川郡々内面中里
 現住所 江原道襄陽郡襄陽面造山里

學 業

一九二三年三月十五日

教 會 經 歷

一九一〇年十月一日

一九一四年三月

元山女聖經學院卒業

受 洗

傳道始作



國 炯 尹
Yun Hung Gook.

一九一四年三月五日——一九一五年四月五日 元山教會
 一九一七年四月——一九一八年三月 杆城區域
 一九一八年三月四日——一九一九年二月五日 元山教會
 一九一九年三月五日——一九二〇年三月一日 安邊區域南山里教會
 一九二〇年三月五日——一九二三年四月六日 庫底教會
 一九二三年五月一日——一九二五年四月四日 庫底舊邑教會
 一九二五年四月八日 襄陽邑教會

氏 名 李士羅 一八七五年十二月十四日生
 出生地 平安南道安州郡西面内洞里
 現住所 江原道淮陽郡長楊面長淵里

學

業

一九一七年九月—一九二一年八月

一九二一年九月—一九二二年八月

一九二二年九月

兎山區域
平山區域
兎山區域

氏名 張安維 一八九九年十月三日生

出生地 開城郡松都面南本町

現住所 黃海道平山郡平山面氷庫里

學業

一九二二年三月二十日

開城女聖經學院卒業

教會經歷

一九〇九年八月十八日

一九一四年三月三十日

一九一四年三月三十日—一九一四年十月二十五日

一九一四年十月三十日—一九一五年十一月三十日

一九一六年三月三十日—一九一六年十二月三十日

一九一七年四月五日—一九一九年五月十日

一九一九年五月十五日—十一月三十日

一九一九年十二月五日—一九二二年九月十七日

一九二二年九月二十日—一九二二年十一月十五日

一九二三年十一月十八日

受洗

傳道始作

開城西區域

開城南區域

平山區域

開城南區域

長湍區域

金川區域

開城西區域

汗浦區域

男女教役者履歷書



多老 裴
Fai Noh Da.

教會經歷

一九〇六年十二月二十八日

一九一一年三月

一九一一年三月—一九一五年二月

一九一九年—一九二二年

一九二二年—一九二六年

一九二六年

受洗

傳道始作

鐵原邑教會

金化邑教會

鐵原邑教會

鐵原東區域

氏名 李慈熙 一八七七年五月十八日生

出生地 黃海道新溪郡美水面芝陰里

現住所 黃海道金川郡左面高山東山洞

學業

一九一五年三月三十一日

教會經歷

開城女聖經學院卒業

一九一一年五月二十日

一九一三年二月六日

一九一三年二月六日—一九一三年八月

一九一四年四月—九月

一九一五年四月—九月

一九一五年九月—一九一七年八月

受洗

傳道始作

伊川邑教會

支下里區域

安峽區域

朔寧區域



熙慈李
Yi Cha Hue.

一九二八年九月十日

伊川邑教會

氏名 金瑪大 一八七一年一月十日生

出生地 大邱府市長洞

現住所 江原道華川郡華川面中里

學業

一九一一年十二月二十日—一九四四年二月二十五日

一九一九年三月十七日

元山聖經學院修業
春川聖經學院卒業

教會經歷

金

一九〇九年三月

一九一一年

瑪

一九一一年—一九二〇年十月

一九二〇年十一月—一九二二年

大

一九二二年三月—一九二四年三月

Noh Kim Martha.

一九二四年四月

受洗
傳道始作
華川區域
百年紀念巡回傳道
培花女高普舍監
春川地方巡回傳道



氏名 裴老多 一八七九年四月十二日生

出生地 忠清北道忠州郡덕계里

現住所 鐵原郡葛末面軍炭里

學業

一九二四年

元山聖經學院卒業

男女教役者履歷書

三十年紀念堰

一九一四年四月—一九一八年三月

一九一八年四月—一九二〇年九月

一九二〇年十月—一九二三年八月

一九二三年九月—一九二四年八月

一九二四年九月—一九二八年八月

一九二八年九月

氏名 林洛結 一八六八年四月九日生

出生地 黃海道金川郡好賢面白楊里

現住所 江原道伊川郡伊川面碑石里

學業

一九〇七年十月一日—一九一〇年五月十三日

教會經歷

一九〇六年九月一日

一九一〇年六月一日

一九一〇年六月一日—一九一三年十二月

一九一四年一月十日—一九一五年十月十日

一九一九年十月十日—一九二一年九月

一九二一年十月一日—一九二二年九月

一九二二年十月十日—一九二三年八月十五日

一九二三年九月十日—一九二八年八月

開城西區域

安峽區域

宣教百年紀念傳道

高浪浦區域

新長湍區域

光南區域

開城女聖經學院卒業

受洗

傳道始作

金川、平山兩區域

金川區域

教會保成事業

兎山區域

安峽區域

新溪區域

出生地 鐵原郡新西面金谷里富寧洞
現住所 江原道金化郡金城面芳忠里一〇五

學業

一九一三年四月十五日

教會經歷

一九〇七年十月

一九一〇年五月

一九一〇年五月—一九一五年

一九一六年—一九一九年

一九二〇年

監理教聖經學院卒業

受洗

傳道始作

京城青寧橋教會

京城宗橋教會

金城區域

氏名 金貴珠 一八七八年四月十六日生

出生地 黃海道金川郡金川面葛峴里

現住所 開城郡北面龍峴里

學業

一九一五年三月三十一日

教會經歷

一九〇八年三月二十八日

一九一〇年五月

一九一〇年五月—十月

一九一一年四月—一九一三年十月

開城女聖經學院卒業

受洗

傳道始作

兎山區域

金川區域

二五一

男女教役者履歷書



金 貴 珠
Kim Kui Choo.

三十年紀念報

一九二三年十一月—一九二六年五月

一九二六年六月—一九二八年四月

一九二八年五月

永平區域

金化區域

安峽區域

氏名 朱聖三 一八六七年三月四日生

出生地 安邊郡文山面南山里

現住所 元山府館橋洞

學業

一九一七年四月五日

教會經歷

一九〇八年三月十五日

一九一〇年四月七日

一九一〇年—一九一二年

一九一二年—一九二〇年

元山女聖經學院卒業

受洗

傳道始作

伊川古味灘區域

安邊區域



朱 聖 三
Chu Sung Sam.

一九二〇年—一九二三年

一九二三年—一九二四年

一九二四年—一九二五年

一九二五年—一九二七年

一九二七年

延豐、襄陽教會

歙谷區域

淮陽西區域

元山中里教會

元山館橋洞教會

氏名 柳漢羅 一八七七年七月十五日生

一九〇六年四月六日

受洗



劉士羅 Yu Sarah.

一九一〇年四月二十七日

傳道始作

一九一〇年四月二十七日—一九一六年九月

京城石橋教會

一九一六年九月—一九一八年九月

開城南教會

一九一八年十月—一九二〇年八月

春川邑教會

一九二〇年九月—一九二三年八月

春川地方百年紀念巡回傳道

一九二三年九月—一九二六年八月

六地方巡回傳道

一九二七年九月八日

春川南區域

氏名 鄭安羅 一八七四年四月十六日生

出生地 京城府弼雲洞一七四

現住所 江原道伊川郡安峽面邑內里五九〇

學業

一九一二年五月

京城聖書學院卒業

教會經歷

一九〇四年八月

受洗

一九一〇年四月

傳道始作

一九一〇年四月—一九一一年四月

京城青寧橋教會

一九一一年五月—一九一四年七月

京城石橋教會

一九一四年八月—一九一七年九月

京城紫橋教會

一九一七年十月—一九二三年十月

抱川區域

男女教役者履歷書

三十年紀念報

學業

一九一六年四月八日

元山聖經學院卒業

教會經歷

一九〇七年三月十五日

受洗

一九〇九年二月二十二日

傳道始作



美阿拿金
Kim Naomi.

一九〇九年三月二十日—一九一〇年三月

杆城區域

一九一〇年四月二日—一九一三年三月

安邊區域東垓教會

一九一三年四月三日—一九一七年三月

高城區域廣布洞教會

一九一七年四月一日—一九一八年三月

杆城邑教會

一九一八年四月六日—一九二二年八月

高城區域長箭教會

一九二二年九月十日—一九二六年八月

庫底區域

一九二六年八月十日

元山普惠女子館

氏名 劉士羅 一八七〇年十月六日生

出生地 京城府崇仁洞

現住所 春川郡春川面衙洞里二二九

學業

一九一三年—一九一五年

開城聖經學院修業

一九二二年二月十七日

春川女聖經學堂卒業

教會經歷

一九二四年—一九二六年
一九二六年

楊口邑教會
京城苑洞教會

氏名 白雪花 一八八八年七月二十二日生

出生地 平安北道泰川郡長村面

現住所 元山普惠女子館

學業

一九一三年四月五日

元山聖經學院卒業

教會經歷

一九〇六年二月十三日

受洗

一九〇八年四月十日

傳道始作

花 Paik

一九〇八年四月—一九一〇年七月

襄陽區域造山里教會

一九一〇年八月十六日—一九一三年三月

高城區域長箭教會

一九一三年四月五日—一九一五年七月

淮陽區域北倉教會

一九一五年八月十二日—一九一八年

元山地方巡行傳道

一九一九年—一九二〇年

鐵原地方巡行傳道

氏名 金拿阿美 一八七三年八月二十日生

出生地 平安南道江西郡宮農面多種里

現住所 元山普惠女子館

男女教役者履歷書

一九一二年四月一日—一九一三年三月
 一九一三年四月一日—一九一四年三月
 一九一四年四月一日—一九一五年三月
 一九一五年四月一日—一九一八年三月
 一九一八年四月一日—一九二一年二月
 一九二一年二月十日—一九二一年九月
 一九二一年九月十日—一九二二年八月
 一九二二年九月一日—十二月
 一九二三年四月一日—一九二五年四月
 一九二五年五月一日

安峽區域
 朔寧區域
 伊川區域
 開城南部教會
 伊川區域
 開城地方巡回傳道
 安峽區域
 開城南區域
 美理欽學校舍監
 開城南區域

氏 名 羅瑪利亞 一八〇三年十二月十五日生

出生地 高陽郡新村面新村里

現住所 京城苑洞一五四

學 業

元山女聖經學院卒業

教 會 經 歷

受 洗

傳道始作

春川地方巡回

加平邑教會



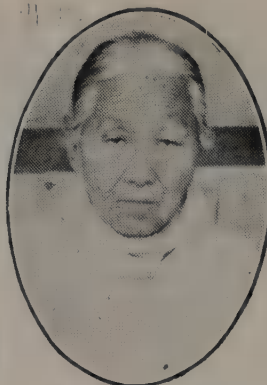
아 리 마 羅
La Maria.

一九〇〇年四月
 一九〇七年
 一九〇七年—一九二三年
 一九二三年—一九二四年

學業

一九〇四年一月二十日—一九〇八年五月
一九二四年四月六日

京城東大門內聖經學院修業
元山女聖經學院卒業



李 마 리 아
Yi Maria.

教會經歷

一九〇四年三月十七日
一九〇五年一月二十日
一九〇五年一月二十日—一九一五年五月十五日
一九一五年五月十五日—一九一六年十月十八日
一九一六年十月十八日

受洗

傳道始作

水標橋教會

金城區域

平康區域

氏名

李正淑 一八六七年二月二十四日生

出生地

江原道伊川郡邑內面鄉校里一八

現住所

開城郡大聖面大聖里五六

學業

一九一〇年三月十三日

教會經歷

一九〇六年六月二十六日
一九〇七年二月二十日
一九一〇年三月二十日—一九二二年三月
一九一一年四月一日—一九一二年三月

開城聖經學院卒業

受洗

傳道始作

伊川區域

開城聖經學院教員兼舍監



李 正 淑
Yi Chung Sook.

男女教役者履歷書

氏名 崔나오미 一八七三年十一月十九日生

出生地 開城郡松都面滿月町二九三

現住所 右 同

學業

一九一〇年三月

教會經歷

一九〇〇年一月

開城聖經學院卒業

受洗



崔耐娛美 Mrs. Choi Naomi.

一九〇〇年十月

傳道始作

一九〇〇年十月—一九〇七年九月

元山地方

一九一〇年五月—一九一一年九月

開城聖經學院教員

一九一一年十月—一九一二年六月

協成女子神學校教員

一九一二年七月—一九一七年九月

開城南星病院

一九一七年十月—一九一八年十月

開城南部教會

一九一八年十一月—一九二二年六月

宗橋教會

一九二二年七月—一九二六年五月

西伯利亞宣教師

一九二七年一月

開城高麗女子館

氏名 李瑪利亞 一八六五年十月二十四日生

出生地 水原郡邑內

現住所 江原道平康郡平康面東邊里

現住所

京城天然洞七五

妻有

子一人 女一人

學業

一九〇六年—一九〇九年

一九一四年三月

一九一四年四月—一九一六年



師 牧 鉉 昌 朴
Rev. Pak Chang Hyen.

漢文修業

興仁培材學校卒業

培材學堂修業

一九二一年—一九二三年

一九二二年

一九二七年

教會經歷

一九二一年四月五日

一九二六年十月

一九二八年九月一日

一九二八年九月一日

京城簿記學院修了

皮魚善聖經學院修業

協成神學校卒業

受洗

傳道師職牒

傳道始作

石橋教會傳道師

三十一年紀念報

二四二

一九二一年十月——一九二二年三月

一九二四年四月——一九二五年三月

一九二七年九月

一九二八年二月九日

宣教百年紀念傳道事業

雙斌義塾教員

高浪浦區域長

傳道師職牒

氏名 姜明錫 一八九九年十月十三日生

出生地 慶尙南道馬山府上南洞

現住所 京畿道加平郡邑內

妻有

學業

一九二七年三月

教會經歷

一九一〇四年

一九二五年十月

一九二七年九月——一九二八年八月

一九二八年九月

加平邑教會傳道師



姜明錫牧師
Rev. Kang Myeng Suk.

受洗

傳道始作

宗橋禮拜堂傳道人

傳道師職牒

一九二八年九月

氏名

朴昌鉉 一八九九年九月十日生

出生地

京畿道加平郡面下大報洞河谷里



師 牧 俊 龍 咸
Rev. Ham Yong Choon.

一九二二年三月
一九二八年一月

教 會 經 歷

一九二一年六月八日

一九二七年九月十三日

一九二七年九月

一九二七年十月十四日

模範場研究科卒業
協成神學校卒業

受 洗

傳道始作

新溪區域長

傳道師職牒

氏 名 柳 冀 欽 一八九九年九月十七日生

出生地 開城郡興教面芝峴里

現住所 長湍郡高浪浦里

妻 有 女 一人

學 業

一九一五年三月

一九二一年三月

一九二八年一月

教 會 經 歷

一九一七年七月十五日

一九二一年四月一日

雙斌義塾卒業

松都高普卒業

協成神學校二年級修了

受 洗

傳道始作



師 牧 欽 冀 柳
Rev. Lyu Ki Heum.

一 九 二 一 年 四 月 一 九 月

男 女 教 役 者 履 歷 書

安 峽 區 域 長

三十一年紀念報

學業

一九〇九年

一九一四年

一九二二年三月

兎山韓英支書院卒業

普通學校卒業

松都高普卒業

協成神學校卒業

教會經歷

一九二八年一月

一九一〇年一月二十五日

一九二七年九月十三日

一九二七年九月

一九二七年十月十三日

一九二八年九月

受洗

傳道始作

通川區域長

傳道師職牒

年會學習



李龍道牧師
Rev. Yi Yong Do.

氏名

咸龍俊 一九〇三年四月十四日生

出生地

京畿道楊州郡柴屯面長岩里

現住所

黃海道新溪郡九灣里

妻有

子一人

學業

一九〇七年—一九一六年

一九一八年三月

一九二一年三月

漢文修學

普通學校卒業

京城農業學校卒業

氏名 玄炳讚 一八九九年一月三日生

出生地 京畿道漢城府里河橋

現住所 江原道淮陽郡長揚面末輝里

妻有

學業

一九一三年三月二十六日

仁峴普通學校卒業

京城學院卒業

協成神學校卒業

教會經歷

一九二一年五月二十一日

一九二一年——一九二四年

一九二四年六月三日

一九二五年

受洗

露領尼市崇信男學校教員

傳道始作

傳道師職牒



師 牧 讚 炳 玄
Rev. Hyen Byeng Chan.

一九二七年

一九二八年九月

淮陽東區域管轄傳道師

年會學習

氏名 李龍道 一九〇一年四月六日生

出生地 黃海道金川郡西泉面市邊里

現住所 江原道通川郡通川面西里

妻有 子一人

男女教役者履歷書

三十年紀念報

二三八

一九二六年十月二十六日
一九二八年九月

傳道師職牒
年會學習

氏名 裴德榮 一九〇一年十二月十八日生

出生地 京畿道坡州郡

現住所 開城郡高麗町九三二

妻有



裴德榮牧師
Rev. Pai Duk Yung.

學業

一九一七年三月
一九二一年三月
一九二五年三月
一九二八年一月
教會經歷

普道學校卒業
松都高普卒業
延專文科卒業
協成神學校卒業
受洗

傳道師職牒

傳道始作

紫橋教會傳道師

年會學習

中央會館總務

一九二六年十月二十六日
一九二七年一月
一九二七年一月—八月
一九二七年九月
一九二八年二月

一九二六年九月〇九日—一九二七年九月十二日

一九二六年十月二十六日

一九二七年九月

一九二八年一月

德源區域長

傳道師職牒

年會學習

德源區域長

氏名 安鳳鎮 一八九七年十一月八日生

出生地 咸鏡南道北青郡青海面長湖里

現住所 江原道通川郡歙谷面鳴臯里四二

妻有 子一人 女二人

學業

一九〇三年—一九一〇年三月

一九一五年三月二十五日

一九一八年三月二十日

一九二〇年四月一日—一九二二年二月

一九二二年四月一日—一九二二年二月

一九二五年三月二十日

漢文修業

新昌普通學校卒業

京城五星學校卒業

大阪英數學館修業

東京物理學校修業

青山學院神學部卒業



安鳳鎮 牧師 Rev. An Bong Chin.

教會經歷

一九二〇年五月五日

一九二五年九月二十七日

一九二五年九月

受洗

傳道始作

歙谷區域長

男女教役者履歷書

三十年紀念報

教會經歷

二三六



申興哲牧師
Rev. Sin Heung Chul.

一九二〇年三月十三日

一九二五年九月八日

一九二五年九月八日——一九二七九月

一九二五年十一月二十六日

一九二七年九月

一九二七年九月十三日——一九二八年九月
開南區域長

受洗

傳道始作

新長湍區域長

傳道師職牒

年會學習

氏名

劉秉翼 一八九五年一月十二日生

出生地

京畿道楊州郡州內面維楊里

現住所

咸鏡南道德源郡縣面中清里

妻有

子三人 女二人

學業

一九〇四年九月十五日——一九〇九年三月二十日 漢文修業

一九一三年三月二十五日 楊州普通學校卒業

一九一四年三月二十三日 楊州簡易農業學校卒業

一九二八年一月十八日 協成神學校卒業

教會經歷

一九二一年十月三日

受洗



劉秉翼牧師
Rev. Yu Byeng Ik.

一九二六年

傳道始作

一九一七年三月

一九一七年四月—一九一八年三月

一九一九年四月—一九二〇年三月

一九二二年三月

普通學校卒業

松都高普修業

協成學校修業

皮魚善聖經學院卒業

協成神學校卒業

一九二七年三月

教會經歷

一九一七年十二月十一日

一九二五年九月一日

一九二五年九月—一九二六年九月

一九二五年十月二十一日

一九二七年九月

受洗

傳道始作

光德區域長

傳道師職牒

麟蹄區域長



李聖錫牧師
Rev. Yi Sung Suk.

氏名

申興哲 一八九八年四月十三日生

出生地

京畿道長湍郡津南面巨谷里

現住所

開城郡大聖面大聖里

妻有

子二人 女一人

學業

一九〇五年一月十五日—一九一一年三月二十日

一九一五年三月二十六日

一九二四年四月一日

漢文修業

化成學校卒業

協成神學校卒業

男女教役者履歷書

三十年紀念報

出生地

江原道鐵原郡寅目面道密里

現住所

江原道金化郡枝梧面昌道里

妻有

子一人 女一人

學業

一九〇一年—一九〇六年

一九一〇年

漢文修學

韓英支書院卒業

韓英書院二年級修了

皮魚善聖經學院卒業

協成神學校卒業

受洗

傳道師職牒

傳道始作



師牧峯千元
Rev. Won Chun Bong.

一九二五年

氏名

李聖錫 一九〇二年八月六日生

出生地

黃海道延白郡海龍面大興里

現住所

江原道麟蹄郡麟蹄面上東里

妻有

子一人 女一人

學業

教會經歷

一九二二年
一九二五年

一九二〇年四月十日

一九二四年九月二日

一九二五年九月十七日

昌道區域長

一九二七年九月
一九二七年九月

年會學習

金川區域長

氏名 李元燮 一八九五年十二月十九日生

出生地 黃海道海州郡泉澤面長芳里

現住所 京畿道長湍郡々內面邑內里

妻有 子二人

學業

一九〇二年—一九〇七年

一九一一年

一九一一年—一九一二年

一九二八年一月十八日

教會經歷

一九二〇年四月三日

李元燮牧師
Rev. Yi Won Sup.



受洗

漢文修業
海州普通學校卒業
海州濟民學校高等科修業
協成神學校卒業

一九二二年十月一日

一九二二年十月一日

一九二五年四月二十一日

一九二七年九月

傳道始作

長湍邑教會傳道人

傳道師職牒

年會學習

氏名 元千峯 一八九五年二月二十三日生

男女教役者履歷書

三十一年紀念報

一九二七年九月

一九二七年九月

一九二八年九月九日

年會學習

新長湍區域長

執事按手

氏名 李康三 一八九二年五月八日生

出生地 金川郡宿仁面結雲里

現住所 金川郡金川面金陵里

妻有 子一人 女三人

學業

一九〇一年—一九〇八年三月

一九一二年三月

一九一二年九月—一九一三年三月

一九一三年四月—一九一四年三月

一九二八年一月

漢文修業

金城興東學校卒業

中央青年學館國語科卒業

普成專門法科修業

協成神學校卒業



李康三牧師
Rev. Yi Kang Sam.

教會經歷

受洗

傳道始作

朔寧區域長

傳道師職牒

鐵原西區域長

一九二〇年四月十七日

一九二二年六月十日

一九二二年六月—一九二三年三月

一九二三年十二月三日

一九二五年九月—一九二六年八月

一九二一年四月——一九二二年三月

一九二四年九月——一九二五年八月

一九二四年十一月二十日

一九二五年九月——一九二六年八月

一九二六年九月

一九二七年九月

新設教會保成事業

安峽區域長

傳道師職牒

汗浦區域長

年會學習

汗浦區域長

氏名 金元圭 一九〇〇年十二月一日生

出生地 開城郡北面龍峴里

現住所 京畿道長湍郡江上面九化里

妻有 子四人

學業

一九一七年三月

一九二七年三月

教會經歷

一九〇八年三月二十八日

一九二三年九月

一九二三年九月——一九二四年八月

新長湍區域保成事業

傳道師職牒

松都高普二年級修了

協成神學校卒業

受洗

傳道始作

高浪浦區域傳道人

傳道師職牒



金元圭牧師 Rev. Kim Won Kyu.

一九二四年九月——一九二五年八月

一九二四年十一月二十一日

男女教役者履歷書

三十年紀念報

教會經歷

二三〇



李胤錫 牧師
Rev. Yi Yun Suk.

受洗

傳道始作

春南區域長

傳道師職牒

年會學習

洪西區域長

氏名 李鎮九 一八九九年八月三十日生

出生地 京畿道長湍郡々內面邑內里

現住所 平山郡金岩面汗浦里

妻有 女二人

學業

一九一一年三月

一九一三年三月

一九一八年三月

一九二八年一月

教會經歷

一九一三年八月二十日

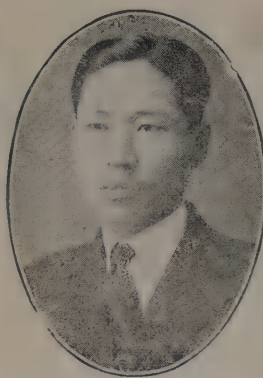
受洗

韓英支書院卒業

全補習科卒業

松都高普卒業

協成神學校卒業



李鎮九 牧師
Rev. Yi Chin Koo.

一九二一年四月一日

傳道始作

一九一三年

一九一三年—一九一四年

一九二四年

一九二八年一月

普通學校卒業

義州農學校修業

皮魚善聖經學院卒業

協成神學校卒業

教會經歷

一九一二年一月二十四日

一九二四年八月十五日

一九二四年—一九二五年

一九二四年十一月二十八日

一九二七年九月

一九二七年九月

受洗

傳道始作

昌道區域長

傳道師職牒

年會學習

朔寧區域長



白學信牧師
Rev. Paik Hak Sin.

氏名

李錫胤 一八九四年二月一日生

出生地

京畿道加平郡北面沐洞里

現住所

洪川郡西面牟谷里

妻有

子四人

學業

一九一一年四月

一九一二年十月

一九二五年四月—一九二七年十二月

嘉陵普成學校卒業

楊州授產場養蠶科卒業

協成神學校二年級修了

男女教役者履歷書

三十年紀念報

二二八

一九一八年三月

教員講習科修業

一九二〇年四月—一九二一年三月

平壤神學校一年級修業

一九二七年三月

協成神學校卒業

教會經歷

一九〇五年五月二十三日

受洗



宋貞根牧師
Rev. Song Chung Keun.

一九二〇年十月八日

傳道始作

一九二〇年十月—一九二二年十二月

長老教會助事

一九二三年五月—一九二五年三月

金川區域長

一九二三年十二月一日

傳道師職牒

一九二五年四月—一九二六年八月

兎山區域長

一九二六年九月

年會學習

一九二七年九月十一日

執事按手

一九二七年九月

襄陽區域長

氏名 白學信 一八九九年四月一日生

出生地 平安北道龍川郡楊下面立岩洞

現住所 京畿道漣川郡北面朔寧里

妻有 子一人 女一人

學業

一九一一年

義聖學校卒業

一九〇四年—一九一一年

一九一三年

一九一六年三月

一九二五年三月

教會經歷

漢文修業

高浪浦普通學校卒業

韓英書院工學科卒業

協成神學校卒業



韓奎喆牧師
Rev. Hahn Kyu Chul.

一九一〇年八月二十日

一九二〇年一月

一九二三年—一九二五年

一九二三年十月二十六日

一九二七年三月

一九二七年九月

一九二八年九月九日

受洗

傳道始作

光德區域長

傳道師職牒

加土尾區域長

年會學習

執事按手

氏名 宋貞根 一八九五年一月十二日生

出生地 黃海道瑞興郡道道洞

現住所 江原道襄陽郡邑內城內里

妻有 子一人 女一人

學業

一九一三年三月

一九一七年三月

養蒙學校高等科卒業

崇實中學校卒業

男女教役者履歷書

三十年紀念報

氏名 鄭基鍾 一八八三年一月二十九日生

出生地 江原道楊口郡亥安面縣里

現住所 春川郡新北面栗文里

妻有 子三人 女二人

學業

一八九四年—一九〇三年

漢文修學

一九二三年

教會經歷

一九一〇年十一月十九日

一九二三年四月十日

一九二三年四月—一九二六年八月

一九二三年十一月三十日

一九二六年九月—一九二七年八月

春川北區域長



鄭基鍾 牧師
Chung Ki Chong.

一九二七年九月

氏名 韓奎喆 一八九四年一月十五日生

出生地 京城府仁寺洞

現住所 開城郡北面加士尾里

妻有 女五人

學業

皮魚善聖經學院卒業

受洗

傳道始作

洪川東區域長

傳道師職牒

瑞石區域長

氏名 趙信一 一九〇一年九月十九日生

出生地 京畿道漣川郡東面笛音里

現住所 京城府光熙町

妻有 子三人

學業

一九〇七年—一九一一年

一九二〇年—一九二一年

一九二八年

鐵原三養學校修業

皮魚善聖經學院修業

協成神學校卒業

教會經歷

一九〇八年

一九二三年四月一日

一九二三年四月一日—一九二三年八月

一九二三年八月一日

一九二三年九月三日—一九二四年八月

一九二四年九月九日—一九二七年

受洗

傳道始作

箕山教會保成事業

傳道師職牒

平康區域長

永平區域長

年會學習

苑洞教會傳道師

執事按手

光熙門、苑洞教會牧師



趙信一 牧師
Rev. Cho Sin Il.

一九二七年九月

一九二八年二月一日—八月

一九二八年九月九日

一九二八年九月九日

男女教役者履歷書

三十一年紀念報

二二四

一九〇七年十二月二十二日

一九一七年六月十九日

一九一七年六月十九日—一九一八年六月

一九一八年六月二十四日

一九一八年六月二十四日—一九一九年三月

一九一九年四月一日—十一月

受洗

傳道師職牒

貞洞教會、萬里峴教會傳道師

美監理年會學習

天安地方主日學校巡行總務

江西教會牧師兼青年學校長

一九一九年十一月廿四日—一九二〇年五月 貞洞教會副牧師、朝鮮耶

穌教書會翻譯部主任

一九二〇年六月—一九二二年一月 阿峴教會牧師、皮魚善聖

經學院令監

一九二二年一月二十日—九月 朝鮮基督教青年會聯合會

翻譯部幹事

一九二二年九月十五日—一九二三年八月 年會主日學校部巡行總務

年會完屬

開城地方南山宣教處牧師、松都高普聖經教師

年會主日學校部副總務

執事接手

朝鮮主日學校聯合會副總務

長老接手

北米加洲의리들교회牧師



韓錫源牧師
Rev. Hahn Suk Won.

一九二三年八月三十一日

一九二三年九月三日—一九二四年八月

一九二四年九月九日—一九二五年八月

一九二五年九月六日

一九二五年九月八日—一九二七年八月

一九二七年九月十一日

一九二八年九月三日—

一九二〇年九月十日

傳道始作



徐元弼牧師
Rev. Suh Won Pil.

傳道事業

傳道師職牒

安邊區域長

德源區域長

年會學習

高城區域長

執事按手

一九二七年九月

年會完屬

氏名 韓錫源 一八九四年二月十一日生

出生地 平安北道宣川郡邑內川北洞

現住所 北美加洲의리들리村

妻有 子二人 女一人

學業

一八九九年—一九〇六年

一九〇九年六月十九日

一九一二年四月六日

一九一七年三月五日

教會經歷

男女教役者履歷書

漢文修業

鎮南浦三崇學校卒業

京城青年學院卒業

關西學院神學部卒業

三十 年 紀 念 報

一一一一

一九二〇年十月二十三

一九二〇年十一月—一九二一年九月

一九二一年十月—一九二二年八月

一九二二年九月—一九二三年八月

一九二五年九月

一九二六年九月

一九二七年九月十日

一九二七年九月

傳道師職牒

金泉福音館傳道人

宣教百年紀念傳道

春川區域長

年會學習

鐵原西區域長

執事按手

年會完屬

氏 名 徐元弼 一八八八年四月八日生

出生地 咸鏡南道安邊郡培花面東臺里

現住所 高城郡高城面東里四四八

妻 有 子一人 女二人

學 業

一八九六年—一九〇六年

一九〇九年

一九一二年

一九二七年

教 會 經 歷

一九〇八年二月二十日

漢文修學

光成小學校卒業

保光中學校卒業

協成神學校卒業

受 洗

一九二三年—一九二四年

一九二四年九月九日

一九二四年

一九二五年九月

一九二七年九月十三日

杆城區域長

執事按手

庫底區域長

年會完屬

長老按手

氏名 張宗湜 一八九四年一月二日生

出生地 平安南道江西郡新興面龜蓮里

現住所 江原道鐵原郡寅目面道密里

妻有 子三人 女一人



張宗湜牧師 Rev. Chang Chong Sik.

學業

一九〇〇年—一九〇三年

一九〇七年八月

一九一一年六月

一九一二年—一九一四年

一九二〇年

一九二六年三月

漢文修學

江西普通學校卒業

崇實中學校卒業

支那語講習所修業

東洋聖書學院卒業

協成神學校卒業

教會經歷

一九〇九年十月十日

一九二〇年十一月一日

受洗

傳道始作

男女教役者履歷書

一九二一年

一九二一年—一九二二年

一九二二年六月十日

一九二六年

一九二七年九月

傳道始作

開城南區域長

傳道師職牒

安峽區域長

年會學習

氏名

徐琦勳 一八八三年十二月十九日生

出生地

忠清南道論山郡可也谷面六谷里

現住所

江原道通川郡上庫底里三三

妻有

子一人 女二人

學業

一八九三年—一九〇三年

一九一八年

教會經歷

一九〇九年四月十四日

一九一四年六月

一九一四年

漢文修學

協成神學校卒業

受洗

傳道始作

傳道師職牒



徐 琦 勳 牧 師
Rev. Suh Ki Hoon.

一九一四年—一九二〇年

一九二二年—一九二三年

一九二三年九月

美監理教會傳道師

庫底區域長

年會學習

一九二三年
一九二九年



柳百熙牧師
Rev. P. H. Yu.

教會經歷

一九〇五年八月
一九一九年九月
一九一九年九月—一九二〇年四月
一九二〇年三月
一九二一年九月
一九二一年九月—一九二二年九月

受洗
傳道始作
光熙町教會傳道人
傳道師職牒
年會學習
平山區域長

氏名
出生地
現住所
妻有

尹時炳 一八九三年十月二十九日生
京畿道長湍郡津南面都羅山里
江原道伊川郡安峽邑內
子二人 女一人



尹時炳牧師
Rev. Yun Si Byeng.

學歷

一九〇〇年—一九一〇年
一九一四年
一九一八年
一九二八年一月
一九一五年二月五日

教會經歷

漢文修業
通明學校卒業
韓英書院工業科卒業
協成神學校卒業

男女教役者履歷書

受洗
二一九

學業

一八九二年—一九〇四年

一九〇五年—一九〇七年

一九二七年

教會經歷

一九一一年三月十一日

漢文修學

昌盛學校修業

協成神學校卒業

受洗

傳道始作

新設教會保成事業

金川區域長

傳道師職牒

年會學習

伊川南區域長

執事按手



師牧亨宇文
Rev. Moon Wo Hyung.

一九二二年七月

一九二二年七月—八月

一九二一年九月—一九二四年八月

一九二一年十二月二十日

一九二六年九月

一九二七年四月

一九二七年九月十一日

氏名 柳百熙 一八九一年十二月十五日生

出生地 黃海道金川郡宿仁面斗峴里

現住所 開城

妻有 子一人 女二人

學業

一九〇一年

韓英書院卒業

一九一四年—一九一五年

一九一六年—一九一八年

一九二一年九月—一九二二年六月

一九二三年四月—六月

教會經歷

一九二〇年一月十一日

一九二〇年二月一日

一九二〇年二月—九月

一九二〇年十月—一九二一年八月

一九二一年八月二十日

一九二二年九月—一九二三年三月

一九二四年十二月—一九二五年十一月

一九二五年十二月—一九二六年八月

一九二六年九月—一九二七年八月

一九二七年九月

做信學校修業

東京正則英語學校修業

南監理教役者養成會修業

協成神學校修業

受洗

傳道始作

牟谷區域長

巡回傳道團員

傳道師職牒

春川北區域傳道師

洪川南區域長

瑞石區域長

洪川東區域長

洪川南區域長

氏名 文字亨 一八八六年一月二十九日生

出生地 黃海道安岳郡順豐面柯洞里

現住所 伊川郡鶴鳳面銀杏亭里

妻有 子三人 女一人

男女教役者履歷書

三十年紀念報

一九一八年四月—一九二〇年九月

光德區域長

一九二〇年九月—一九二一年九月

兎山區域補佐

一九二一年十二月十日

傳道師職牒

一九二一年九月—一九二二年九月

伊川北區域長

一九二二年九月—一九二四年九月

石橋教會傳道師

一九二三年九月

年會學習

一九二四年九月—一九二五年九月

紫橋教會傳道師

一九二五年九月四日

執事按手

一九二五年九月

年會完屬

一九二五年九月—一九二六年九月

抱川區域長

一九二七年四月—九月

元山光明學校牧師

一九二七年九月十日

長老按手

一九二七年九月

元山中里教會牧師



李壽萬 牧師
Rev. Yi Sco Man.

氏名 金永祿 一八九六年十二月十一日生

出生地 江原道麟蹄郡南面新月里

現住所 江原道洪川郡南面陽德院里

妻有 子二人

學業

一九〇八年—一九一一年

漢文修學

一八九三年—一九〇四年

教會經歷

一九一〇年四月五日

一九二一年七月十九日

一九二一年十一月十三日

一九二一年七月—一九二五年八月

一九二五年九月

漢文修業

受洗

傳道始作

傳道師職牒

淮陽區域長

安德區域長

氏名 李壽萬 一八九四年七月三日生

出生地 開城郡舊豐德面新色里

現住所 元山府元山中里一洞三二

妻有 女三人

學業

一八九九年一月—一九〇六年十二月

一九一〇年三月

一九一六年三月

一九二七年三月

教會經歷

一九〇七年三月七日

一九一七年四月一日

漢文修學

永豐小學校卒業

韓英書院卒業

協成神學校卒業

受洗

傳道始作

男女教役者履歷書

三十一年紀念報

一九二三年六月

一九二四年六月

教會經歷

一九〇七年八月

一九一七年四月

一九一七年四月一八月

米國에모리大學卒業

米國에일大學卒業

受洗

傳道始作

長湍區域長

二二四



金鍾萬牧師
Rev. Kim Chong Man.

一九二〇年三月

一九二一年

一九二四年九月

一九二四年九月一 一九二五年八月

一九二五年九月一 一九二六年八月

一九二六年九月

一九二六年九月

傳道師職牒

執事按手

年會學習

平山區域長

東門內教會牧師

年會完屬

協成女神學校教授

長老按手

一九二八年九月十六日

氏名 李風雲 一八八五年三月二十四日生

出生地 江原道襄陽郡縣北面其士門里

現住所 咸鏡南道安邊郡衛益面新垓里

妻有 子三人

學業

教會經歷

一九一五年九月十一日

一九二一年九月十日

一九二二年九月——一九二二年九月

受洗

傳道始作

高浪浦區域長



李 鐫 斌 牧 師
Rev. Yi Ho Bin.

一九二一年十一月

一九二二年九月——一九二三年八月

一九二四年九月

一九二四年九月——一九二六年八月

一九二五年九月六日

一九二六年九月

一九二七年九月

傳道師職牒

南山教會傳道師

年會學習

中央教會傳道師

執事按手

年會完屬

元山上里教會牧師

氏 名 金鍾萬 一八九二年一月七日生

出生地 京畿道江華郡下道面長花里

現住所 京城紅把洞

妻 有 子二人 女一人

學 業

一八九八年四月——一九〇八年三月

一九一一年三月

一九一八年四月——一九一九年六月

漢文修業

培材學堂卒業

關西學院神學部修業

男女教役者履歷書

三十年紀念報

一九一九年九月

一九一九年九月—一九二〇年八月

傳道始作

南星病院傳道人

一二



李敬重牧師
Rev. Yi Kyung Chcong.

傳道師職牒

執事按手

年會學習

開城中央教會牧師

年會完屬

開城北部教會牧師

開城地方復興牧師

氏名

李鎬斌 一八九七年八月二十四日生

出生地

京畿道長湍郡々內面邑內里

現住所

元山府山祭洞九

妻有

子一人 女二人

學業

一九〇四年三月—一九〇七年八月

一九一一年五月

一九一四年三月

一九一九年六月

一九二七年三月

漢文修學

韓英支書院卒業

普通學校卒業

皮魚善聖經學院卒業

協成神學校卒業

一九二一年十一月七日

一九二二年九月—一九二三年九月

一九二五年九月

一九二五年九月—一九二六年九月

一九二六年九月十三日

一九二六年九月—一九二七年九月

一九二七年九月

一九二七年九月

氏名 李敬重 一八九二年二月二十六日生

出生地 開城郡松都面高麗町

現住所 開城郡高麗町九三三

妻有 子三人 女一人

學業

一八九七年—一九〇六年

一九一〇年

一九二三年七月

一九二六年三月

教會經歷

一九一一年五月十二日

男女教役者履歷書

傳道師職牒

水標橋教會傳道師

年會學習

平山區域長

執事按手

汗浦區域長

年會完屬

東門內教會牧師

漢文修業

韓英書院卒業

中國東吳大學豫科卒業

協成神學校卒業

受洗

三十年記念報

一九二〇年一月一六月

一九二〇年六月一 一九二二年八月

一九二一年四月三日

一九二四年三月

一九二五年九月八日

一九二五年九月

氏名 辛厚承 一八九二年十二月五日生

出生地 京城中部農圃洞

現住所 開城郡松都面高麗町

妻有 女三人



辛厚承牧師
Rev. Sin Hoo Seung.

學業

一九〇四年三月十六日

一九〇七年三月二十一日

一九一一年三月三十日

一九一八年六月十八日

一九二八年一月十八日

教會經歷

受洗

傳道始作

東門內教會傳道師

齋洞尋常小學校卒業

校洞尋常高等小學校卒業

漢城高等學校卒業

皮魚善聖經學院卒業

協成神學校卒業

一九一九年九月一—一九二〇年八月

一九二〇年九月一—一九二二年八月

一九二一年四月十日

一九二四年九月

一九二五年九月

一九二六年九月四日

杆城區域長

楊口區域長

傳道師職牒

加平西區域長

年會學習

執事按手

氏名 南天祐 一八九五年三月二十四日生

出生地 江原道洪川郡化村面長坪里

現住所 江原道楊口郡楊口面中里

妻有 子二人 女三人



南天祐牧師
Rev. Nam Chun Wo.

學業

一九〇四年一月—一九〇八年十二月

一九一三年三月

一九一五年六月

一九一七年三月

一九二八年一月十八日

教會經歷

受洗

傳道始作

漢文修學

普通學校卒業

徽文高普第二學年修了

青年學館第二學年修了

協成神學校卒業

一九一九年二月二十二日
一九二〇年一月二十四日

男女教役者履歷書

三十年記念報

二〇八

一九二三年九月一 一九二四年八月

高城區域長

一九二四年九月七日

執事按手

一九二四年九月

年會完屬

一九二四年九月一 一九二五年八月

元山中里教會牧師

一九二五年九月一 一九二七年八月

元山上里教會牧師

一九二六年九月五日

長老按手

一九二七年九月

春川邑教會牧師

氏名 柳德守 一八九七年十二月十四日生

出生地 江原道襄陽郡襄陽面造山里

現住所 加平郡下面縣里二三六

妻有 子一人 女二人



柳德守牧師
Rev. Yu Duk Soo.

學業

一九〇四年一 一九〇七年

漢文修學

一九〇八年一 一九一〇年

清津新興學校修業

一九一九年

皮魚善聖經學院卒業

一九二七年

協成神學校卒業

教會經歷

一九一七年三月十六日

受洗

一九一九年九月九日

傳道始作

一九二七年九月—一九二八年八月

一九二八年九月

一九二八年九月

伊川區域長

長老按手

金川區域長

氏名 盧秉德 一八九四年四月九日生

出生地 江原道金化郡遠南面九龍里

現住所 春川郡春川面大板里一八一

妻有 子一人 女二人



盧秉德牧師 Rev. Noh Byeng Duk.

學業

一九〇二年—一九〇五年八月

一九一一年六月

一九一八年三月

一九二三年三月

教會經歷

一九〇八年十二月五日

傳道師職牒

教會保成事業

傳道始作

年會學習

京橋教會傳道師

一九二〇年十二月

一九二一年

一九二一年十二月

一九二二年九月

一九二二年九月—一九二三年八月

男女教役者履歷書

漢文修業
金化明成學校卒業
松都高普卒業
協成神學校卒業
受洗

妻有

學業

一八九七年五月一日—一九〇四年九月

一九〇五年四月一日—一九〇七年三月二十日

一九〇七年四月一日—一九〇八年三月二十五日

一九一七年九月一日—一九一八年八月

漢文修業

崇實中學校修業

平壤師範講習所修業

皮魚善聖經學院修業

協成神學校卒業

一九二五年四月

教會經歷

一九〇五年三月

一九一八年三月

一九一八年三月—九月

一九一九年九月—一九二一年八月

一九二〇年九月

受洗

傳道始作

高城區域傳道人

紫橋教會傳道師

傳道師職牒

宣教百年紀念京城地方巡行傳道事業

光德區域長

開城中央教會傳道師

年會學習

執事按手

開城區域長

年會完屬



李 觀 運 牧 師
Reu. Yi Kwan Woon.

一九二一年九月—一九二二年八月

一九二二年九月—一九二三年八月

一九二三年九月—一九二四年八月

一九二四年九月

一九二五年九月

一九二五年—一九二六年八月

一九二六年九月

氏名 金恒默 一八七四年二月二十六日生

出生地 咸鏡南道端川郡水下面古城里

現住所 華川郡看東面東村里

妻有 子一人

學業

一八八三年一八八四年

教會經歷

一九〇九年三月二十一日

一九一三年十一月十五日

一九一三年十一月一八九九年一月

一九一九年十二月十八日

一九二〇年九月一八九二年八月

一九二一年九月一八九二年八月

一九二五年九月一八九二年八月

一九二七年九月

氏名 李觀連 一八八九年二月二十日生

出生地 平安南道平原郡青山面舊院里

現住所 金川郡金川面金清里

男女教役者履歷書

漢文修學

受洗

傳道始作

賣書

傳道師職牒

洪川南區域長

洪川西區域長

楊口南區域長

華川東區域長

現住所 江原道洪川郡洪川面新場垈里一六
妻 有 女 一人

學業

一九〇〇年九月一日—一九〇六年四月二十日

漢文修業

一九一〇年三月十五日

嘉陵普成學校卒業

一九一〇年四月一日—一九一三年三月十日

中央青年會館中學科修業

一九一三年四月一日—一九一五年三月十五日

全英語科修業

一九一三年四月一日—一九一六年三月十五日

中東學校數學科修業

一九二八年一月十八日

協成神學校卒業

教會經歷

一九一二年十月八日

受洗

一九一九年二月九日

傳道始作

一九一九年二月九日—一九二〇年八月三十日

教會保成事業

一九二〇年九月五日

傳道師職牒

金 光 鎬 牧 師
Ho. Kwang Kim Rev.



一九二〇年九月十四日—一九二一年八月三十日

加北區域長

一九二三年九月十三日—一九二五年八月三十日

洪川區域長

一九二七年九月

年會學習

一九二七年九月十四日—一九二八年八月三十日

舉東區域長

一九二八年九月六日

執事按手

一九二八年九月八日

洪川區域牧師

出生地 黃海道黃州郡清水面土井里

現住所 米國

妻 有 子二人 女一人

學業

一九一七年三月

一九一七年四月—一九一九年三月

一九二五年三月

一九二八年四月

教會經歷

一九一一年七月

一九一九年九月

一九一九年九月—一九二一年三月

一九二〇年三月

一九二四年九月

一九二五年四月—一九二八年二月

一九二六年九月

一九二七年九月

氏名 金光鎬 一八九三年十一月十八日生

出生地 京畿道加平郡內面邑內

男女教役者履歷書

韓英書院卒業

關西學院修業

延專文科卒業

米國南監理大學修業中

受洗

傳道始作

開城東部教會傳道師

傳道師職牒

年會學習

開城中央會館總務

執事按手

年會完屬

三十一年紀念報

學業

一九〇〇年三月—一九〇七年八月
 一九一一年五月
 一九一八年三月
 一九一八年四月—一九一九年六月
 一九二五年三月



全珍珪牧師
 Rev. Chun Chin Kyu.

教會經歷

一九〇九年八月十五日
 一九一九年十月一日
 一九一九年十月—一九二〇年八月
 一九二〇年三月—二十七
 一九二一年九月—一九二二年八月
 一九二四年九月

執事按手

伊川邑教會牧師
 年會完屬
 東門內教會牧師
 中央教會牧師

漢文修學

韓英支書院卒業

松都高普卒業

關西學院神學部修業

延專文科卒業

受洗

傳道始作

伊川邑教會傳道人

傳道師職牒

南山教會傳道師

年會學習

氏名 李基淵 一八九三年十二月四日生

一九一三年三月

一九一八年三月

一九二五年三月

教會經歷

一九一一年十二月十三日

一九一九年九月十日



金聲泰牧師
Rev. Kim Sung Tai

一九二六年九月八日
一九二八年九月

普通學校卒業

皮魚善聖經學院卒業

協成神學校卒業

受洗

傳道始作

一九一九年九月一—一九二三年

一九二〇年十二月四日

一九二二年九月

一九二三年一—一九二五年

一九二四年九月十日

一九二五年九月

一九二五年一—一九二八年

長老按手

洪南區域牧師

平康區域長

傳道師職牒

年會學習

春北區域長

執事按手

年會完屬

華川區域長

氏名 全珍珪 一八九五年六月二十五日生

出生地 京畿道長湍郡邑內

現住所 開城郡高麗町九二九

妻有 子二人

男女教役者履歷書

一九二〇年六月

教會經歷

一九〇一年

一九一七年(米國)

一九二〇年九月

一九二〇年九月(米國)

全神學科卒業

受洗

傳道師職牒

傳道始作

年會學習

一九二一年九月—一九二四年八月

一九二二年九月

一九二三年九月

一九二四年九月

一九二四年九月—一九二五年八月

一九二五年九月—一九二六年八月

一九二六年九月—現今

松都高普教諭、中央教會牧師

執事按手

年會完屬

長老按手

松都高普教諭、北部教會牧師

協成神學教授、宗橋教會牧師

松都高普副校長



林斗華牧師
Rev. D. W. Lim.

氏名 金聲泰 一八九五年十二月十三日生

出生地 京城

現住所 洪川郡南陽德院

妻有 子一人 女三人

學業

一九〇二年十一月—一九〇九年十二月

漢文修業

一九一九年九月—一九二〇年八月

一九一九年十二月十九日

一九二〇年九月—一九二一年八月

一九二一年九月—一九二二年八月

一九二二年九月—一九二三年八月

一九二三年九月—一九二五年八月

一九二四年九月七日

一九二五年九月

宣教百年紀念傳道事業

傳道師職牒

汗浦區域長

開城東部教會傳道師

伊川邑教會傳道師

汗浦區域長

執事按手

洪川區域牧師

氏名 林斗華 一八八六年十月二十五日生

出生地 平安南道大同郡古平面新興里

現住所 開城郡松都面高麗町九四二ノ一二

妻有 子一人 女一人

學業

一八九二年—一九〇〇年

一九〇四年

一九〇四年—一九〇五年

一九一〇年

一九一四年五月

一九一七年六月

漢文修學

小學校卒業

崇實中學校第一學年修業

米國클네몬트小學校卒業

米國우라인하칼네지卒業

에모리大學文科卒業

男女教役者履歷書

一九九

三十 年 紀 念 報

一九八

一九一四年六月二十八日

一九一九年三月

一九二〇年四月

一九二〇年五月一八月

一九二〇年九月

一九二〇年九月一 一九二一年八月

一九二七年九月

一九二七年九月

受 洗

傳道師職牒

傳道始作

襄陽區域長

年會學習

春川邑教會傳道師

執事按手

朝鮮主日學校聯合會事業

氏 名 洪 淳 寬 一八八一年九月二十六日生

出生地 黃海道金川郡西泉面鰲邱里

現住所 洪川郡洪川面新場垓里

妻 有 子二人 女四人

學 業

一八八七年一 一八九六年

教 會 經 歷

一九一一年八月二十五日

一九一六年五月

一九一六年五月一 一九一七年九月

一九一七年十月一 一九一九年八月

漢文修學

受 洗

傳道始作

賣 書

新長湍區域長



師 牧 寬 淳 洪
Rev. Hong Soon Kwan.

一九二一年

一九二二年九月

一九二三年一月二五年

一九二四年九月七日

一九二四年九月

一九二六年九月五日

一九二六年

宣教百年紀念傳道事業

年會學習

春川邑教會牧師

執事按手

年會完屬

長老按手

春川地方教育事業

氏名 金亨植 一八九一年十二月二十四日生

出生地 京畿道朔寧郡々内面西邊里

現住所 京城府紅把洞二三ノ四

妻有 子一人 女二人



金 亨 植 牧 師
Rev. Herbert Kim.

學 業

一九一一年六月

一九一四年三月

一九一四年四月一 一九一五年

一九二〇年三月

一九二五年六月

一九二七年六月

韓英書院卒業

崇實中學校卒業

延專文科修業

關西學院卒業

米國州立大學卒業

米國芝加哥大學社會學科卒業

教 會 經 歷

男女教役者履歷書

三十 年 紀 念 報

一九六

一九三三年—一九二四年

伊川區域長

一九二四年九月

年會學習

一九二五年九月三日

執事按手

一九二五年九月

伊川北區域長

一九二六年九月

年會完屬



氏 名 張炳翼 一八八八年十一月十七日生

出生地 平安北道定州郡馬山面

現住所 春川郡春川面大板里一七八

妻 有 子三人 女一人



張 炳 翼 牧 師
Rev. Chang Byeng Ik.

學 業

一九〇九年—一九一一年

元山光成學校修業

一九一三年

韓英書院卒業

一九二三年

協成神學校卒業

教 會 經 歷

一九一〇年十月三十日

受 洗

一九一六年八月九日

傳道始作

賣 書

元山中里教會傳道人

傳道師職牒

一九一六年—一九一八年

一九一八年—一九二〇年

一九一九年九月一日

一九一二年七月

一九一九年三月

一九二五年九月一現今

一九二六年九月五日

一九二六年九月

一九二八年九月

傳道始作

傳道師職牒

年會主日學校部總務

執事按手

年會學習

年會完屬

氏名 盧馨根 一八六七年五月十日生

出生地 黃海道金川郡白馬面龍成洞

現住所 江原道伊川郡樂壤面支下里

妻有 子三人

學業

一八七七年二月一 一八八七年十二月

一九二八年一月

教會經歷

一九〇八年八月三十日

一九一八年四月十二日

一九一八年一 一九二三年

漢文修學
協成神學校卒業

受洗

傳道始作

傳道事業

一九一九年四月五日

男女教役者履歷書

傳道師職牒

一九五



盧馨根牧師
Rev. Noh Hyung Keun

三十年記念報

一九四

一九二一年—一九二五年

一九二四年九月

一九二八年

協成神學校教授、皮魚善聖經學院講師、神學世界主筆

長老按手

協成神學校教授

氏名 金俊玉 一八九三年三月二日生

出生地 開城郡光德面寺盆里長秋洞

現住所 京城府弼雲洞一八四ノ一

妻有 子一人 女二人



金俊玉牧師
Rev. J. O. Kim.

學業

一八九九年—一九〇四年

一九〇八年六月

一九一二年六月

一九一二年九月—一九一三年三月

一九一八年九月—一九一九年三月

一九二〇年九月—一九二二年六月

漢文修業

韓英書院小學科卒業

右同 中學科卒業

皮魚善聖經學院修業

右同

米國亞利桑那州大學神學科卒業

學文科修業

米國亞利桑那州南監理大學神學科修業

米國亞利桑那州大學神學科卒業

教會經歷

一九二二年九月—一九二三年三月

一九二三年四月—一九二五年六月

一九〇四年五月

受洗

一九二三年

新長湍區域長

氏名 金仁泳 一八九三年五月一日生

出生地 京城府社稷洞

現住所 京城府冷洞三一

妻有 子一人 女二人



金 仁 泳 牧 師
Rev. I. Y. Kim.

學 業

一九一〇年—一九一三年

一九一五年

一九一八年

一九二八年六月

教 會 經 歷

一八九六年

傳道始作

京城地方東區域長

傳道師職牒

京城石橋教會傳道師

年會學習

年會完屬

執事按手

受 洗

韓英書院中學科修業
皮魚善聖經學院卒業
協成神學校卒業
에모리大學卒業

一九一三年九月

一九一七年—一九一八年

一九一八年十一月

一九一八年—一九二二年

一九一九年九月

一九二一年

一九二二年九月

男女教役者履歷書

三十年紀念報

一九二

一九二三年九月一 一九二四年八月

一九二四年九月一 一九二七年八月

一九二五年九月

一九二五年九月

一九二七年九月

抱川區域牧師

日本關西地方宣教師

長老按手

年會完屬

京城石橋教會牧師

氏名 田炳龍 一八八三年二月二十三日生

出生地 黃海道平山郡平山面隱潭里

現住所 黃海道金川郡西泉面市邊里

妻有 子四人 女二人

學業

一八九八年一 一九〇三年

一九一九年

教會經歷

一九一〇年十二月十五日

一九一二年十月

一九一二年一 一九一八年

一九一八年一 一九二一年

漢文修業
皮魚善聖經學院卒業

受洗

傳道始作

賣書

開城南區域長



田炳龍牧師
Rev. Chun Byeng Yong.

一九二一年十一月

一九二一年一 一九二三年

傳道師職牒

開城區域長

出生地 京畿道高陽郡新道面清潭里
 現住所 京城府天然洞七八
 妻有 子一人 女二人

學業

一九〇一年——一九〇五年
 一九〇八年七月

漢文修業
 京城普成小學校卒業



朴淵瑞牧師
 Rev. Pak Yern Suh.

一九一〇年三月
 一九一七年六月
 一九二八年一月
 教會經歷

開城普昌學校卒業
 皮魚善聖經學院卒業
 協成神學校卒業

一九一二年三月
 一九一四年四月
 一九一四年四月——一九一五年二月

受洗
 傳道始作
 麟蹄區域長

一九一五年三月——一九一七年八月
 一九一七年九月
 一九一七年九月——一九一九年八月
 一九一九年九月——一九二二年八月
 一九二二年九月——一九二三年八月
 一九二三年九月
 一九二三年九月

瑞石區域長
 傳道師職牒
 鐵原區域長
 華川區域長
 漣川區域長
 執事接手
 年會學習

男女教役者履歷書

三 十 年 記 念 報

一九二五年三月

教會經歷

一八九二年五月

一九一三年七月

一九一三年七月—一九一四年

一九一四年十一月—一九一五年十月

協成神學校卒業

受洗

傳道始作

英國聖書公會勸書

洪川區域長

一九一五年十月—一九一七年

一九一七年九月三日

一九一七年十月—一九一八年

一九一八年十月—一九一九年

一九一九年十月—一九二一年

一九二〇年九月

一九二一年十月—一九二三年

一九〇

麟蹄區域長

傳道師職牒

瑞石區域長

洪川區域長

加平區域長

年會學習

春川邑教會牧師

執事按手

年會完屬

春川地方巡行牧師

京城中央傳道館副館長

長老按手



元 翊 常 牧 師
Rev. Won Ik Sang.

一九二二年九月六日

一九二二年九月

一九二三年九月—一九二五年

一九二五年九月—現今

一九二六年九月五日

氏 名 朴淵瑞 一八九三年十二月二十七日生

一九〇七年十一月三十日

一九〇九年二月二十日

一九〇九年十一月一年八月

一九一一年九月一 一九一四年八月

一九一四年九月一 一九二一年八月

受洗

傳道始作

賣書

淮陽區域長

金城區域長

一九一七年十一月二十六日

一九一九年十月

一九二一年九月一 一九二四年八月

一九二二年九月十五日

一九二二年九月

一九二四年九月一 現今

一九二六年九月四日

傳道師職牒

年會學習

朔寧區域長

執事按手

年會完屬

平康區域長

長老按手



韓士淵牧師
Rev. Han Sa Yern.

氏名 元翊常 一八七六年四月二日生

出生地 京城府會洞

現住所 京城府三角町一一三

妻有 子一人 女一人

學業

一八八三年一 一九一三年

一九一八年三月

漢文修學

皮魚善聖經學院卒業

男女教役者履歷書

三十年記念報

一八八

一九一九年—一九二一年

一九二一年—一九二二年

一九二二年九月

一九二二年九月

一九二二年—一九二三年

一九二三年—一九二四年

一九二五年九月

一九二五年九月

一九二五年—一九二六年

一九二七年—一九二八年

氏名 韓士淵 一八七九年七月十八日生

出生地 平安南道安州郡龍頭面雲豐里

現住所 江原道平康郡邑內西邊里

妻有 子四人 女一人

學業

一八八七年—一八九六年

一八九七年—一九〇五年

一九二六年

教會經歷

楊州區域長

瑞石區域長

執事按手

年會學習

洪川區域長

加平西區域長

長老按手

年會完屬

春川南區域長

亥安區域長

漢文修學

漢方醫學及陰陽術工夫

協成神學校卒業

一九二三年—一九二四年

一九二四年—一九二五年

一九二五年九月

一九二五年—一九二六年

一九二七年

高城區域牧師

襄陽區域牧師

年會完屬

麟蹄區域牧師

洪川東區域牧師

氏名 姜在儀 一八八六年一月十日生

出生地 忠清北道清風郡邑內里

現住所 江原道楊口郡亥安面縣里

妻有 子二人 女一人

學業

一八九五年—一八九九年

一九〇三年三月

一九一七年三月

一九二六年三月

漢文修學

彰明學校卒業

皮魚善聖經學院卒業

協成神學校卒業

社會經歷

一九〇七年八月十六日

一九一三年九月

一九一七年九月

一九一七年—一九一八年

受洗

傳道始作

傳道師職牒

昌道區域長

男女教役者履歷書

三十年記念報

一八六

一九二四年—一九二五年

一九二五年—現今

一九二六年九月五日

高城區域長

金城區域長

長老按手

氏名

朴範宇 一八八七年六月二十八日生

出生地

京畿道高陽郡延禧面大峴洞

現住所

江原道洪川郡瑞石面上軍杜里七〇

妻有

子四人 女二人

學業

一九一三年

一九一五年

一九二四年

教會經歷

一八九八年五月

一九一五年四月

一九一五年—一九一九年

一九一七年四月

一九二〇年九月

一九二〇年—一九二一年

一九二二年九月

韓英書院卒業

皮魚善聖經學院卒業

協成神學校卒業

受洗

傳道始作

抱川區域長

傳道師職牒

執事按手

通川區域牧師

年會學習

氏名 全在豐 一八八七年十二月十二日生

出生地 京城府中部寺洞

現住所 金化郡金城面芳忠里

妻有 女二人

學業

一八九七年—一九〇三年

漢文修業

一九〇八年

外國語學校法語科卒業

一九一五年

皮魚善聖經學院卒業

一九二一年

協成神學校卒業

教會經歷

一九一一年五月五日

受洗

一九一三年九月

傳道始作

一九一六年九月十五日

傳道師職牒



全在豐牧師
Rev. Chun Chai Poong.

京城紫橋教會傳道師

金化區域長

京城光熙門教會傳道師

執事按手

年會學習

開城南部教會牧師

元山中里教會牧師

一九一六年—一九一七年
一九一八年—一九一九年
一九一九年—一九二二年
一九二〇年九月五日
一九二〇年九月
一九二二年—一九二三年
一九二三年—一九二四年

男女教役者履歷書

三十年紀念報

學業

一八九五年十月—一九〇〇年
一九一〇年四月—一九一二年
一九二二年三月

教會經歷

一九〇九年八月十六日



李麟九牧師
Rev. Yi In Kco.

一九二一年九月—一九二二年
一九二二年九月
一九二二年—一九二四年
一九二四年九月—一九二六年
一九二五年九月七日
一九二六年

漢文修學

韓英書院修業

協成神學校卒業

受洗

一九一四年三月十五日
一九一五年九月—一九一七年九月
一九一六年六月九日
一九一七年九月—一九一九年九月
一九一九年九月—一九二一年九月
一九二〇年九月
一九二一年九月十三日

開城南區域長

年會完屬

開城地方管轄牧師

開城地方巡行牧師

長老按手

平山區域長

一八四

傳道始作

伊川北區域長

傳道師職牒

兎山區域長

安峽區域長

年會學習

執事按手

一九一一年五月十九日
 一九一一年五月一 一九一三年三月
 一九一三年三月一 一九一五年三月
 一九一五年十月一 一九一九年八月
 一九一六年九月一日



朴 鎮 夏 牧 師
 Rev. Pak Chin Ha.

一九一九年九月一 一九二〇年九月
 一九二〇年九月
 一九二一年九月一 一九二二年九月
 一九二二年九月十五日
 一九二二年九月一 一九二四年九月
 一九二四年九月
 一九二五年九月一 一九二六年九月

傳道始作
 賣書

宣教師書記

加平區域長

傳道師職牒

鐵原區域長

年會學習

教役者養成所教師

執事按手

東門內教會牧師

年會完屬

松都高普牧師

長老按手

伊川邑教會牧師

開城南部教會牧師

氏 名 李麟九 一八八五年七月二十九日生
 出生地 京畿道長湍郡郡內面邑內里上洞
 現住所 平山郡寶山面新南川里六一
 妻 有 子二人 女三人

男女教役者履歷書

三十年記念報

一八二

一九一八年—一九一九年

開城南道教會牧師

一九一九年

執事按手

一九二〇年九月

年會完屬

一九二〇年—一九二一年

開城北地方管轄牧師

一九二二年

長老按手

一九二二年—一九二四年

漣川區域長

一九二五年—一九二六年

朔寧區域長

一九二七年九月—一九二八年八月

楊州區域長

一九二八年九月

休職

氏名 朴鎮夏 一八八七年五月十二日生

出生地 平安北道寧邊郡香山面遠林洞

現住所 開城郡京町一九九ノ二

妻有 子三人 女一人

學業

一八九四年—一九〇八年

漢文修學

一九一四年五月

皮魚善聖經學院卒業

一九二八年一月

協成神學校卒業

教會經歷

一九一一年二月十六日

受洗

一九二三年九月

一九二六年

長老按手

漣川區域長

氏名 劉轍洙 一八八六年九月二十六日生

出生地 京城

現住所 春川郡春川面衙洞里

妻有 子三人 女二人

學業

一八九二年—一九〇四年

漢文修業

一九〇五年—一九〇八年

一九〇九年—一九一一年

一九一一年

一九一五年六月

教會經歷

一九〇七年

一九一一年

傳道師職牒

鐵原區域長

楊口區域長

年會學習



劉轍洙牧師
Rev. Lyu Chul Soo.

一九一四年

一九一四年—一九一六年

一九一七年—一九一八年

一九一八年十月

男女教役者履歷書

受洗

傳道始作

普明義塾中學科卒業
官立法官養成所修業
警察專門科講習
協成神學校卒業

三十年記念報

一九二二年九月

一九二二年九月

一九二二年九月—一九二三年八月

一九二三年九月—一九二七年八月

一九二七年九月

長老按手

年會完屬

京城地方大傳道團長

鐵原東區域長

鐵原地方長老司

氏名 裴善範 一八六九年三月十九日生

出生地 京畿道坡州郡條里面竹院里

現住所 京畿道漣川郡郡內面車灘里

妻有 子二人 女二人

學業

一八七六年—一八八八年

教會經歷

一九〇〇年三月十日

一九〇九年三月

一九〇九年—一九一〇年九月

一九一〇年—一九二一年八月

漢文修學

受洗

傳道始作

賣書

傳道事業



裴善範牧師
Rev. Pai Sun Pum.

一九一四年九月

一九一八年九月

一九二一年—一九二六年

傳道師職牒

執事按手

華川區域長

現住所 鐵原郡邑內中里二二四
妻有 子二人 女一人

學業

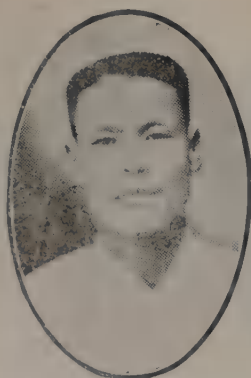
一八八七年二月—一八九六年五月

一九一六年九月

教會經歷

一九〇七年五月十一日

一九〇九年二月一日



李錫源牧師
Rev. Yi Suk Won.

一九〇九年二月—一九一〇年一月
一九一〇年二月—八月
一九一〇年九月—一九一一年四月
一九一一年五月—一九一二年八月
一九一二年九月—一九一四年八月
一九一四年九月
一九一四年九月—一九一八年八月

受洗

傳道始作

漢文修學

協成神學校卒業

執事按手

長湍區域長

年會學習

開城地方巡行牧師

宣教百年紀念傳道團長

英國聖書公會視務
伊川南北區域巡行傳道人
新長湍區域長
兎山區域長
伊川北區域長
傳道師職牒
朔寧區域長

男女教役者履歷書

一九一八年九月
一九一八年九月—一九二〇年四月
一九一九年十月
一九二〇年四月—八月
一九二〇年九月—一九二二年八月

三十年記念報

一九二六年九月—一九二七年九月
一九二七年九月八日

元山中里教會牧師
春川南區域長

一七八

氏名 尹滋學 一八七三年三月十二日生

出生地 忠清南道公州郡灘川面新永里

現住所 江原道伊川郡方丈面佳麗州里一七八

妻有 子一人

學業

一八八二年—一八九二年

教會經歷

一九〇五年五月十二日

一九〇八年

一九〇八年—一九一〇年

一九一一年—一九二五年



尹滋學牧師
Rev. Yun Cha Hak.

一九一五年

一九二〇年

一九二六年

傳道師職牒

執事按手

賣書

受洗
傳道始作

賣書

區域長

氏名 李錫源 一八八二年二月二十七日生

出生地 江原道伊川郡鶴鳳面銀杏亭里

漢文修業

氏名 劉漢翼 一八六二年十月二十七日生

出生地 京城府泥峴

現住所 江原道春川邑衙洞里二二九

妻有 子一人

學業

一八六八年—一八七八年

一九一六年六月

漢文修業
協成神學校卒業

教會經歷

一九〇五年九月

受洗



劉 漢 翼 牧 師
Rev. Yu Han Ik.

一九〇八年一月

傳道始作

一九一〇年四月—一九一六年九月十七日

京城石橋教會傳道人

一九一四年八月二十三日

傳道師職牒

一九一六年九月—一九一八年十月三十日

開城南部教會傳道師

一九一八年十月三十日

執事按手

一九一八年十月

年會學習

一九一八年十月—一九一九年九月十四日

春川教會牧師

宣教百年紀念巡行傳道團長

年會完屬

長老按手

年會復興事業

一九一九年九月—一九二三年八月

一九二〇年九月

一九二二年九月十二日

一九二三年八月—一九二六年九月

男女教役者履歷書

一九二六年九月

金化區域長

一七六

氏名 崔壽永 一八七三年十一月十日生

出生地 開城郡松都面京町

現住所 咸鏡南道松興驛前

妻有 女二人

學業

一八八一年—一八九〇年

一九一五年—一九一六年

漢文修業

協成神學校修業

教會經歷

一八九九年八月十一日

一九〇六年六月十日

一九〇六年六月十日—一九〇九年

一九〇九年—一九一三年

一九一一年九月十六日

一九一三年—一九一五年

受洗

傳道始作

洪川教會傳道人

加平區域長

傳道師職牒

開城東部教會傳道師



崔壽永牧師
Rev. Choi Soo Yung.

一九一五年—一九一九年

一九一六年九月十五日

一九一九年—一九二一年

金川區域長

執事按手

滿洲吉林區域牧師

教會經歷

一九〇三年四月二十七日
 一九〇六年四月二十六日
 一九〇六年十月一日
 一九〇七年四月
 一九〇七年五月一日
 一九〇八年一月
 一九〇八年一月十五日



金基純牧師
 Rev. Kim Ki Soon.

一九一九年十月
 一九二一年九月一日
 一九二二年八月
 一九二二年九月
 一九二二年九月
 一九二二年九月
 一九二三年八月
 一九二三年九月一日
 一九二四年八月
 一九二四年九月一日
 一九二六年八月

男女教役者履歷書

受洗

傳道始作

春川教會傳道人

平昌大和教會傳道人

金化邑教會傳道人

一九〇八年六月一日
 一九〇九年四月一日
 一九〇九年九月

一九〇九年十月一日
 一九一五年九月

一九一三年九月
 一九一五年九月一日
 一九一七年八月
 一九一七年九月一日
 一九一九年九月

年會學習

襄陽區域長

長老按手

年會完屬

洪川教會牧師

春川北地方巡行牧師

鐵原地方巡行牧師

金城邑教會傳道人

伊川邑教會傳道人

安峽區域長

傳道師職牒

金化區域長

麟蹄區域長

執事按手

行傳道人

平山邑教會傳道人

支石里教會傳道人

永豐區域傳道人

兎山區域傳道人

兎山東區域傳道人

兎山東區域長

傳道師職牒

伊川北區域長

執事按手



庚 錫 弘 牧 師
Rev. Yu Suk Hong.

一九〇五年四月一日—一九〇七年十月十日
一九〇七年十月十二日—一九〇九年十月五日

一九〇九年十月七日—一九一一年十二月二十日

一九一一年十一月廿五日—一九一二年九月十日

一九一二年九月十二日—一九一三年九月二十日

一九一三年九月二十五日—一九一六年九月十日

一九一四年九月十五日

一九一六年九月十五日—一九一九年九月五日

一九一八年十一月三日

兩合區域長

金川區域長

一九一九年九月七日—一九二一年九月十日
一九二一年九月十二日—一九二三年九月十三日

氏 名 金基純 一八七四年四月二十三日生

出生地 京畿道金浦郡金浦面邑內里

現住所 江原道金化郡金化面邑內里

妻 有 子一人 女三人

學 業

一八八四年一月—一八八八年

一九二二年三月十六日

漢文修學

協成神學校卒業

一九二二年九月

一九二三年九月二日

一九二四年九月

一九二五年九月一 一九二六年八月

一九二六年九月一 一九二七年八月

一九二七年九月一 一九二八年八月

一九二八年九月

年會學習

長老按手

年會完屬

高城區域長

春川邑教會牧師

加平區域長

京城地方復興事業

氏 名 庚錫弘 一八六二年九月二十七日生

出生地 黃海道平山郡獐山面棋獐里

現住所 開城郡嶺北面吉水里兩合洞

妻 有 子一人

學 業

一八六九年三月三十一 一八七五年十二月五日

一九一〇年九月二十七日 一九一五年三月十五日

教 會 經 歷

一八九八年三月二十一日

一八九九年九月十二日

一八九九年九月十二日 一九〇四年三月

一九〇四年四月二十日 一九〇五年三月三十日

男女教役者履歷書

漢文修業

聖經學院修業

受 洗

傳道始作

賣 書

平山、金川、伊川、兎山、安峽、開城、長湍、豐德巡

三十一年紀念報

一九二八年九月

開城南部教會牧師

一七二

氏名

申錫九 一八七五年五月三日生

出生地

忠清北道清州郡米院面錦寬里舊介洞

現住所

京畿道加平郡々內面邑內里四四三

妻有

子二人 女一人

學業

一八八二年—一八九二年

漢文修學

一九二二年三月

協成神學校卒業

教會經歷

一九〇八年三月二十九日

受洗

一九〇九年二月一日

傳道始作

一九〇九年二月—一九一〇年十月

開城北部教會傳道人

一九一〇年十一月—一九一四年八月

洪川區域長

一九一二年九月十二日

傳道師職牒



申錫九牧師
Rev. Sin Suk Koo.

一九一四年九月—一九一五年十月

加平區域長

一九一五年十一月—一九一八年十一月

春川地方復興事業

一九一七年九月二十四日

執事按手

一九一八年十一月—一九一九年二月

京城水標橋教會牧師

一九二一年十一月—一九二五年八月

元山上里教會牧師

一八八五年三月—一八九七年十二月

一八九八年一月—一九〇二年三月

一九一五年六月

教會經歷

一八九八年五月十五日

一九一二年五月二日

漢文修學

培材學堂修業

協成神學校卒業

受洗

傳道始作

一九一二年五月—一九一三年九月

一九一二年九月十五日

一九一三年九月—一九一五年十月

一九一五年十月—一九一七年十月

一九一七年九月二十三日

一九一七年十一月—一九二一年九月

一九一八年十月

主日學校總務

傳道師職牒

京城水標橋教會傳道師

開城東部地方巡行傳道師

執事按手

開城北部教會牧師

年會學習

年會完屬

京城宗橋教會牧師

長老按手

開城北地方巡行牧師

春川地方巡行牧師

京城紫橋教會牧師

開城區域長



姜助遠牧師
Rev. Kang Cho Won.

一九二〇年九月

一九二一年九月—一九二二年九月

一九二二年九月十四日

一九二二年九月—一九二五年九月

一九二五年九月—一九二六年九月

一九二六年九月—一九二七年九月

一九二七年九月—一九二八年八月

男女教役者履歷書

三十 年 記 念 報

一九〇九年五月—一九一〇年

一九一〇年八月—一九一一年八月

一九一一年九月

一九一一年九月—一九一四年八月



金 永 鶴 牧 師
Rev. Kim Yurg Hak.

平山區域長

金川區域長

傳道師職牒

長湍區域長

一九一四年八月

一九一四年九月—一九一五年八月

一九一五年九月—一九一七年八月

一九一七年九月—一九一八年十月

一九一八年十月

一九一八年十一月—一九二〇年

一九一八年十一月—一九二〇年

一七〇

執事按手

鐵原區域長

京城光熙門教會牧師

京城水標橋教會牧師

長老按手

年會學習

杆城區域長

一九二二年四月—九月
一九二二年九月
一九二二年九月—現今

加平教會牧師
年會完屬

西比亞宣教師

氏 名 姜助遠 一八七五年九月十六日生

出生地 京畿道楊州郡檜泉面玉井里

現住所 開城郡高麗町九三一

妻 有 子三人

學 業

一九一四年

一九一七年—一九一九年

一九一八年十月

一九二二年五月—八月

一九二二年九月—一九二五年九月

一九二三年

一九二五年

一九二五年九月—一九二七年九月

一九二七年九月



執事按手

京城宗橋教會牧師

長老按手

京城水標橋教會牧師

京城宗橋教會牧師

年會學習

年會完屬

開城北部教會牧師

京城水標橋教會牧師

氏名 金永鶴 一八七七年二月十日生

出生地 黃海道金川郡助浦洞

現住所 西比利亞海三威新韓村

妻有 子三人

學業

一八八六年三月—一八九三年

一九一五年六月

教會經歷

一九〇七年四月

一九〇八年五月

男女教役者履歷書

漢文修學

協成神學校卒業

受洗

傳道始作

三十年記念報

一九一九年九月八日

一九二〇年九月

一九二〇年—一九二三年

一九二四年—一九二六年

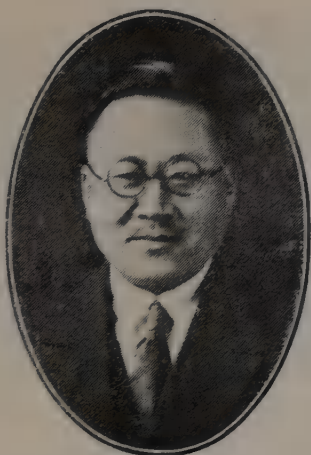
一九二七年

氏名 吳華英 一八七九年四月五日生

出生地 黃海道平山郡金岩面垵村洞

現住所 京城府水標町六三

妻有 女一人



師 牧 英 華 吳
Rev. Oh Hwa Yung.

一九一一年—一九一三年
一九一三年—一九一七年

長老按手

年會完賜

元山上里教會牧師

開城南部教會牧師

鐵原東區域牧師

學 業

一八九〇年—一八九八年

一九一八年

教會經歷

一九〇六年五月

一九〇九年一月

一九〇九年—一九一一年

一九一一年

開城北部教會傳道師

元山上里教會牧師

漢文修業

協成神學校卒業

受洗

傳道始作

開城西區域傳道人

傳道師職牒

一九二一年—一九二三年

一九二四年—一九二五年

一九二五年—一九二七年八月

一九二七年九月

保成事業

松都高普牧師

開城北地方長老司

東京聯合教會牧師

氏名 劉時國 一八七六年一月十三日生

出生地 江原道通川郡順嶺面前川里

現住所 鐵原郡鐵原面官田里一〇〇

妻有 子四人

學業

一八八五年—一八九六年

一九一五年六月

教會經歷

一九〇四年二月十四日

一九〇五年三月

一九〇五年—一九一七年

漢文修學
協成神學校卒業

受洗

傳道始作

傳道事業



劉時國牧師
Rev. Yu Si Gook.

傳道師職牒

執事按手

年會學習

杆城區域長

一九一一年七月

一九一五年九月

一九一八年十月

一九一八年—一九一九年

男女教役者履歷書

三十一年紀念報

出生地 京畿道開城郡松都面

現住所 日本東京

妻有 子三人 女三人

學業

一八八九年—一八九四年

一九〇九年三月

一九一〇年

漢文修學

開城培養學校卒業

同 夜學修業

一九一五年六月

教會經歷

一九〇七年三月

一九〇八年十月

一九〇九年—一九一〇年

一九一一年九月

協成神學校卒業

受洗

傳道始作

賣書

傳道師職牒

區域長

執事按手

伊川南區域長

年會學習

伊川教會牧師

長老按手

年會完屬



申公淑牧師
Rev. Sin Kong Sook.

一九一一年—一九一七年八月

一九一五年十月

一九一七年九月—一九一九年

一九一八年

一九一九年—一九二〇年

一九二〇年十月

一九二〇年

一九〇六年七月

一九〇七年

一九〇七年四月—一九〇八年三月

一九〇八年三月—一九〇九年三月

一九〇九年—一九二二年八月

一九二二年九月



尹相殷牧師
Rev. Yun Sang Eun.

一九二〇年九月—一九二一年八月

一九二一年九月—一九二四年八月

一九二二年九月

一九二三年九月

一九二四年九月—一九二七年八月

一九二七年九月

受洗

傳道始作

賣書

京城諫洞教會傳道人

京城紫橋教會傳道人

傳道師職牒

一九二二年九月—一九二四年八月

一九二四年九月—一九二八年八月

一九二八年九月

一九二八年九月—一九二九年八月

一九二九年九月—一九二〇年八月

一九二九年九月

長湍區域長

開城東部教會傳道師

執事按手

開城南部分教會牧師

金化區域長

年會學習

教役者養成隊教師

京城光熙門教會牧師

長老按手

年會完屬

京城石橋教會牧師

老衰牧師

氏名 申公淑 一八八四年十月五日生

男女教役者履歷書

一九一八年九月十一一九二〇年八月

一九一八年十月

一九一九年九月七日

一九二〇年九月

一九二〇年九月十一一九二二年八月

一九二二年九月十一一九二三年八月

一九二三年九月十一一九二四年八月

一九二四年九月十一一九二五年八月

一九二五年九月十一一九二六年八月

一九二六年九月十一一九二七年八月

一九二七年九月



平山區域長

年會學習

長老按手

年會完屬

滿洲及西比利亞地方宣教師

春川北區域長

北間島地方管轄牧師

春川地方巡行牧師

京城紫橋教會牧師

長湍區域長

南星病院牧師

氏名 尹相殷 一八七二年十二月八日生

出生地 京城府北部長興庫

現住所 江原道鐵原郡邑內中里二四二

妻有 子二人 女四人

學業

一八七八年一八八八年

一九一三年

教會經歷

漢文修學

皮漁善聖經學院及協成神學校卒業

一九二六年—一九二八年

一九二八年九月

抱川區域長
休職

氏名 鄭在德 一八六八年一月一日生

出生地 開城郡松都面八字洞

現住所 開城郡高麗町九三二ノ九

妻有 女一人



鄭在德牧師
Rev. Chung Chai Duk.

學業

一八七五年—一八八四年

一九一三年

教會經歷

一九〇四年十一月

一九〇七年七月十五日

一九〇七年七月—九月

一九〇七年十月—一九〇八年五月

一九〇八年六月—一九一〇年十月

漢文修業

協成神學校卒業

受洗

傳道始作

伊川區域長

平山區域長

金川區域長

杆城區域長

傳道師職牒

伊川教會傳道師

執事按手

一九一〇年十一月—一九一四年八月
一九一一年九月二十一日
一九一四年九月—一九一八年八月
一九一五年十月三日

男女教役者履歷書

三十 年 記 念 報

一八九〇年—一八九五年

一九一一年十二月

教會 經 歷

一九〇三年四月

一九〇六年九月

一九〇六年九月—一九一〇年



韓 寅 洙 牧 師
Rev. Han In Soo.

一九一九年—一九二一年

一九一九年九月

一九二〇年九月

一九二一年—一九二二年

一九二二年—一九二四年

一九二四年—一九二五年

一九二五年—一九二六年

漢文修業

協成神學校卒業

受 洗

傳道始作

京城水標橋教會傳道人

傳道師職牒

春川教會傳道師

執事按手

華川區域長

元山上里教會牧師

宣教百年巡行傳道事業

年會學習

一九〇九年九月
一九一〇年—一九一五年
一九一五年十月
一九一五年十月—一九一七年
一九一七年—一九一八年
一九一八年—一九一九年
一九一八年十月

元山中里教會牧師

長老按手

年會完屬

元山地方巡行牧師

通川區域長

安邊區域長

元山中里教會牧師

一九〇七年四月—一九〇九年八月
一九〇八年九月十八日

一九〇九年九月—一九一一年六月

一九一一年七月—一九一三年八月

一九一二年九月八日

開城北部教會傳道人
傳道師職牒

開城南部教會傳道師

春川邑教會傳道師

執事按手



洪鍾肅牧師
Rev. Hong Chong Sook.

一九一三年九月—一九一七年八月
一九一七年九月—十月

一九二〇年九月—一九二二年八月

一九二二年九月—一九二三年八月

一九二三年九月—一九二七年八月

一九二四年九月

一九二五年九月八日

京城宗橋教會牧師

開城北部教會牧師

洪川邑教會牧師

春川地方復興牧師

京城水標橋教會牧師

年會學習

長老按手

一九二六年九月
一九二七年九月—現今

年會完屬
京城宗橋教會牧師

氏名 韓寅洙 一八八一年六月二十日生

出生地 京畿道長湍郡

現住所 抱川郡永平面永松里

妻有 子一人 女三人

學業

男女教役者履歷書

三十年記念報

一六〇

一九一二年九月八日

執事按手

一九一二年九月一—一九一五年八月

開城南部教會牧師

一九一五年九月一—一九一六年八月

金川區域長

一九一六年九月一—一九一八年九月

開城北地方巡行牧師

一九一七年九月

長老按手

一九一八年十月

年會學習

一九一八年十月一—一九二四年八月

京城地方巡行牧師

一九二〇年九月

年會完屬

一九二四年九月—現今

北間島地方管轄牧師

氏名 洪鍾肅 一八七七年十一月三日生

出生地 開城郡西面江里

現住所 京城府都染洞三二

妻有 子四人 女三人

學業

一八八五年—一八九四年

漢文修學

一九一三年十二月

協成神學校卒業

教會經歷

一九〇四年九月二十日

受洗

一九〇七年四月一日

傳道始作

一九二三年九月一現今

一九二四年九月一 一九二六年八月

傳道局總務
鐵原地方長老司

氏名 李和春 一八七一年二月四日生

出生地 京畿道開城郡市內洞

現住所 北間島龍井村

妻有 子三人 女一人



李和春牧師
Rev. Yi Hwa Choon.

學業

一八七九年一 一八八一年

一九一一年十二月

漢文修業
協成神學校卒業

教會經歷

一九〇一年九月

一九〇一年十二月

一九〇一年十二月一 一九〇三年

受洗
傳道始作
賣書

京城清寧橋教會傳道人

伊川區域長

開城南部教會傳道人

傳道師職牒

北間島宣教師

鐵原區域長

一九〇四年九月一 一九〇五年八月
一九〇五年九月一 一九〇七年八月
一九〇七年九月一 一九〇八年八月
一九〇八年九月十八日
一九〇八年九月一 一九〇九年八月
一九〇九年九月一 一九一二年八月

男女教役者履歷書

三十 年 記 念 報

一九一四年六月

一九二二年六月一八月

教會 經 歷

一九〇二年十月 (上海)

一九〇六年一月 (桑港)

一九〇六年一月一 一九〇九年十二月

一九〇七年三月 (美國)



梁 柱 三 牧 師
Rev. J. S. Ryang.

一九一八年十一月四日

一九一八年十一月一 一九二三年九月

一九一九年九月一 一九二一年九月

一九二〇年九月

一九二二年八月一 一九二三年九月

一九二三年五月一 現今

에일大學卒業

콜넘비아大學修業

受 洗

傳道始作

美國桑港韓人會堂傳道師

傳道師職牒

一九〇八年十二月一 一九〇九年十二月

一九一二年九月 (美國)

一九一五年十月三日 (開城)

一九一五年一月一 一九一六年八月

一九一五年十月一 一九一六年八月

一九一六年九月一 一九一八年十月

一九一五年十月一 一九一六年八月

年會學習

宣教百年紀念會總務

京城宗橋教會牧師

年會完屬

北間島地方管轄牧師

滿洲及西比利亞宣教事業管理者

大道報主筆

執事按手

長老按手

協成神學校教授兼神學

世界主筆

京城紫橋教會牧師

松都高普副校長

一九〇九年九月—一九一三年八月

一九一一年十月一日

一九一三年九月—一九一六年八月

一九一五年十月三日

一九一六年九月—一九一九年二月

一九二二年九月—一九二四年八月

一九二三年九月

一九二四年九月—一九二六年八月

一九二五年九月

一九二六年九月—現今

氏名 梁柱三 一八七九年正月二十五日生

出生地 平安道龍岡縣山南面弘文里

現住所 京城府弼雲洞二八五

妻有 子 女 無

學 業

一八八四年—一八九八年

一九〇〇年十月

一九〇一年五月—一九〇五年六月

一九一三年六月

男女教役者履歷書

京城宗橋教會傳道師、牧師

執事按手

開城北部教會牧師

長老按手

元山上里教會牧師

開城北部教會牧師

年會學習

開城中央教會牧師

年會完屬

春川地方長老司

漢文修業

京城人工養蠶傳習所卒業

上海中西書院修業

연세대학교大學卒業

三十一年紀念報

一五六

一九二〇年十一月—一九二二年九月
 一九二二年九月
 一九二二年十月—一九二三年九月
 一九二三年九月—一九二五年八月
 一九二五年九月—一九二七年八月
 一九二七年九月

保成事業
 年會完屬
 通川區域長
 元山區域長
 加平區域長
 老衰牧師

氏名 鄭春洙 一八七四年二月十一日生
 出生地 忠清北道清州郡懷仁面斗山里
 現住所 江原道春川郡邑內衙洞里二二九
 妻有 子四人 女一人



師牧洙春鄭
 Rev. Chung Chcon Sco.

學業

一八八二年—一八九七年
 一九〇九年四月—七月
 一九一一年十二月二十日
 漢文修學
 水標橋臨時心理學講習所修業
 協成神學校卒業

教會經歷

一九〇四年六月五日
 一九〇五年九月十日
 一九〇六年九月十八日
 受洗
 傳道始作
 傳道師職牒

一九〇六年九月—一九〇九年八月

開城北部教會傳道師

氏名 金興順 一八六〇年六月二十八日生

出生地 京畿道楊平郡東面沙器里

現住所 江原道鐵原郡寅目面道密里

妻有 子一人 女一人

學業

一九一一年三月

聖經學院卒業

一九一一年十二月

協成神學校卒業

教會經歷

一八九五年十月一日

受洗

一八九六年十二月

傳道始作

一八九七年一月一〇六年九月

開城傳道人

一九〇四年九月十七日

傳道師職牒

一九〇六年十月一〇八年九月

地境堡區域傳道師

一九〇八年十月一〇九一年九月

伊川區域傳道師

執事按手

金化區域牧師

長老按手

元山中里教會牧師

安邊區域長

年會學習



金興順牧師
Rev. Kim Heung Soon

一九一一年十月一日

一九一一年十月一〇九一年九月

一九一五年十月三日

一九一五年十月一〇九一年九月

一九一八年十月一〇九二年十月

一九二〇年九月

男女教役者履歷書

三十年紀念報

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| 五〇、金暎愛 | 五一、洪性善 | 五二、朴永福 | 五三、咸景玉 | 五四、張信遠 | 五五、許光玉 | 五六、全荆玉 |
| 五七、李瑛媛 | 五八、鄭仁國 | 五九、崔信愛 | 六〇、金老伊 | 六一、金貞順 | 六二、李義善 | |

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八、尹相殷	九、申公淑	一〇、劉時國	一一、吳華英	一二、金永鶴	一三、姜助遠	一四、申錫九
一五、庚錫弘	一六、金基純	一七、崔壽永	一八、劉漢翼	一九、尹滋學	二〇、李錫源	二一、裴善範
二二、劉轍洙	二三、朴鎮夏	二四、李麟九	二五、全在豐	二六、朴範宇	二七、姜在儀	二八、韓士淵
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五〇、李鎬斌	五一、金鍾萬	五二、李風雲	五三、李壽萬	五四、金永祿	五五、文字亨	五六、柳百熙
五七、尹時炳	五八、徐琦勳	五九、張宗湜	六〇、徐元炳	六一、韓錫源	六二、趙信一	六三、鄭基鍾
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七一、李元燮	七二、元千峯	七三、李聖錫	七四、申興哲	七五、劉秉翼	七六、安鳳鎮	七七、裴德榮
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八、鄭安羅	九、朱聖三	一〇、柳漢羅	一一、金貴珠	一二、林洛結	一三、金瑪大	一四、裴老多
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二九、孫慈喜	三〇、金益三	三一、崔敬子	三二、權誠一	三三、吉瑪利亞	三四、李順羅	三五、金呂大亞
三六、金榮培	三七、李德仁	三八、李秉華	三九、金慈善	四〇、崔士集	四一、高善子	四二、咸老大

朝鮮南監理教會

男 女

教 役 者 履 歷 書

와病院은敎會를補助하는機關이요敎會自體는아니외다 우리가敎會를생각할때에宣敎事業과敎會를補助할目的으로設立한機關을알아낼것이업출암니다敎會는學校나病院이업서도存在할것임니다 엇던사람은이運動이朝鮮敎會안에將次過激運動이생길前提라고恐慌하여하는이가잇스나그것은事實에서떨기가하늘이싸에서먼것것습니다 이일에對하야큰問題되는것은今日에朝鮮에서南北監理敎會가합하는것은하나님의뜻에合하며天國事業에有益하겠느냐아니하겠느냐하는것뿐인데만일우리가그問題에對하여確信함이잇을것갓호면우리로하여금습하야하나이되는것을막을問題가업출암니다 예수께서회는몬저그나라와義를차즈라이모든것을다너희에게더하시지안엇습닛가 우리主께서바지와하나이된것갓치더희들도하나이되게하여줍소서하고祈禱하는소래가우리귀에들너지안습닛가使徒바울의平和로聯合한것을神으로힘써직히라하신勸勉이잇지안습닛가 獨生子를앗기지아니하시고주신하나님께서하나님의뜻대로만하면우리의必要한것을주시지안켓습닛가 그런故로우리는하나님만두려워하고사람은두려워하지말고압호로나잡시다 하나님을뜻은반듯시일을것이요主의事業은速한것을要求한다하엿습니다 朝鮮에서南北監理敎會가합한다고朝鮮에잇는모든問題가一、二週間に解決될것은아닙니다 그러나朝鮮에天國을建設하는일에對하야그만침은進歩되는것이올습니다 그런故로貴每年會에서는監理敎會를爲하시며朝鮮民族을爲하시며天國을爲하시는마음으로이報告의全部를承認하시고採用하시기를懇切히바랍니다

이 밧게 다른問題가 하나 잇는대 그것은討論치 아니하였스나 隱然中理解가 된 것이니 卽朝鮮敎會와 宣敎師들 사이에關係라 하겠습니 다. 우리가 아는 바와 갓치하나 님의 恩惠下에서 우리가 우리 된 것은 宣敎師들의 德으로 因함이 만이 잇습니 다. 그들이들은 우리의 恩人이 오 우리의 先生이 오 우리의 靈的 父親이 외 다. 이것은 永遠히 잇슬터이고 決코니 저바릴 수 업는 事實임니 다. 그런즉 宣敎師들은 새로 組織된 朝鮮敎會의 完全한 會員이 되여 現在와 갓치 各々才質을 싸라 責任을 맡출 것임니 다. 以外에는 다른 生覺이 업섯고 또 이問題에 對하야 朝鮮信者들은 一致될 줄 밧습니 다.

또 敎會政治問題가 잇섯는대 大綱지나가는 말로만 하엿지討論은 만이 하지 안엿습니 다. 朝鮮敎役者中에 監督될 만한 材木이 업슴으로 그와 갓치 생각하는 지는 모르거니와 朝鮮監理敎會에서는 監督制를 採用치 안이 하는 것이 可하겠다는 意見이 만이 잇는 줄 압니 다. 그러나 監督制를 採用하게 되더라도 其問題를 解決하기가 容易할 줄 압니 다. 經驗이 만은 宣敎師들도 完全한 會員인즉 其中에서 一人을 擇하는 것이 조켓스며 또 웰치 監督보고우리의 第一次 監督이 되여 달나고 하여도 조출 줄 압니 다. 氏는 말서 朝鮮에서 十二年間을 奉仕하여 슌 즉 우리가 請하면 許諾할 줄 밧습니 다. 그이가 도라가신 後에는 有力한 宣敎師들中에 로 보을 씨나, 문요한 씨나, 케불 씨나 크랜 씨나, 왕영덕 씨나, 전요섭 씨나, 감보리 씨나, 그중에서 한 사람을 擇하면 될터인데 그들은 누구던지 조흔 監督될 사람 들임니 다. 그 宣敎師들이 다 도라간 후에는 朝鮮敎役者中에서 또 그 責任을 勘當할 사람이 생길 줄 압니 다. 何如間에 두總會에서와 두每年會에서 擇할 專務委員들은 이問題와 다른 여러가지問題를 滿足하게 解決할 줄 밧습니 다. 其外에 朝鮮信者中에서와 宣敎師들中에 隱然히 流行하는問題가 잇는데 그는 무엇인고 하니 이것이 외 다. 朝鮮監理敎會가 組織된 後에 敎會뿐만 안이라 學校와 病院外지라도 宣敎師들손에서 全部차내여 할 수 잇겟나냐 하는 것이니 그들이들은 朝鮮監理敎會를 組織하는 目的이 그것인 것갓치 되엿습니 다. 만은 그것은 큰 誤解임니 다. 첫째로 그와 갓치 무엇을 누구의 게서 차내 인다는 것은 생각에 도 업는 말이며 朝鮮監理敎會를 組織한 後라도 모든 事業에 對하야 宣敎師들과 朝鮮敎役者들이 協同하야 할 것이 요를 재로 생각할 것은 學校

들의生覺에合當한方針은提出할權利가있고또그方針을修正한다던지接受한다던지退却한다던지하는것은
두每年會에있는것이라하였습니다 그런故로委員들은그만한覺醒下에이報告를準備하였습니다

其後에는또다른問題가生起는데그는米國에있는母教會와朝鮮教會사이에서잇더한關係가잇게되겠느냐하
는것이엇습니다 米國에南北教會의總會가들이있고또南北監理現在憲法下에서는그關係가前日과꼭차
이게하기가困難할줄압니다 그러나우리는米國에있는두母教會와親近히할수잇는데로親近한關係가잇기
를바라며또米國두總會에서무슨方法을採用하여서던지우리가現在에享有하는利益대로組織上關係가잇게
하여주기를바랍니다 그다음에는이러한問題가생겼는데朝鮮監理教會를組織하였다고米國母教會에서들
은宣教師들의數와財政의補助하는것을漸々縮少하다가乃終에는全部撤回하여가고말지안겠느냐하였습
니다 朝鮮에朝鮮監理教會를組織하게되는것은監理教會宣敎事業의成功인것을確實히表示하는것이올습
니다 그러나두宣教會에서잇은信者의數가朝鮮人二千萬中에서겨우六十萬名可量하게아니되니母親의心理
와예수의사랑을가진監理教會에서그것을滿足히생각하고朝鮮에서할일을다하였다할것은萬無한줄압니다
우리가이階段을取하게된것은形便에避할수없시되어行하려는것이오母教會의恩惠를背反한다거나또우리
의弱소한것을忘却하고저하려는것이아니외다 우리가우리責任을勘當하고저하는대서나온것뿐이며우리
가적은것은若干犧牲하더라도南北監理教會가朝鮮에서合하야하나이되면그리스도敎가朝鮮사람들마음속
에根據를잡게하는일과天國을朝鮮에建設하는일에有益할줄밋는外답이외다 米國에있는母教會에서이事
實을드를것갓호면朝鮮에서宣敎하는事業을爲하야前日보다더힘을쓰며우리를도아前進케할줄밋습니다
朝鮮長老敎會가二十年前에組織되었지만은長老敎會宣敎部에서는縮少라던지撤回라던지하는政策을採用
치아니하였습니다 그런즉監理教會宣敎部에서長老敎會宣敎部보다적게할理가萬無합니다 或預測치못
하는國家에戰爭갓흔災難이잇기前에는撤回問題가업슬줄밋거니와그와갓흔災難이잇게되는境遇에는모든
宣敎部가同一하게못할것임니다

는四日 동안에六次를하였는데魯善乙博士宅에서每樣會集하였습시다 委員들의첫째로考察한것은이問題에對한朝鮮敎役者들의願하는것이무엇인가하는것이엇습니다 우리兄弟들의願하는바나이委員을擇한目的은朝鮮에監理敎會를한團體로組織하야朝鮮을福音化하는데더욱有力하게하며우리가當面하는모든問題를解決하기에도더욱相當하게하자는것인줄을委員들은確信하였습니다 이願하는바를具體的으로말씀하면이러함니다

(一)朝鮮에잇는두每年會를合하야한年會를만들것

(二)合한後에는「美監理」라던지「南監理」라던지는못할터이니合當하게新名稱을지을것

(三)敎會에서使用하는禮文과職員의名稱이同一하게한敎會法典을制定할것

(四)朝鮮敎役者들은南北敎會의關係를勿論하고어디든지派送하게할것

(五)朝鮮에잇는南北監理敎會의모든事業을合同聯絡하야監理敎會는一致한行動을取할것

이다섯條件은우리朝鮮監理敎人의願하는바인데그것들의實行될方針을研究하야내이는것은委員들의職務인줄에다랴습니다

그러나自治하는朝鮮監理敎會가잇기前에는그條件中에한가지라도實行할수업는줄을에달는同時에朝鮮敎會가現在當面하는復雜한問題들은統一한監理敎會가어시잇기를促進하는줄알았습니다 그런故로現在에朝鮮에잇는兩每年會를合하야朝鮮監理敎會를組織하게하고動議가되엇는데그問題들가지고얼마간討論을하였스나時急하게實行하야될兩敎會의組織上聯合은그와갓치하는外에다른方道가업는故로一致可決하였는데其時에出席하였던委員은美監理敎會에魯普乙、金燦興、金鍾宇、洪淳偉四氏오南監理敎會에全요섭、甘保利、鄭春洙、申公淑、梁柱三五氏이엇습니다

其後에는問題가나기들이委員으로서朝鮮監理敎會에組織할것을計劃하는것은權限에지나가는것이아니나하였습니다 그러나이委員은兩敎會가聯合할方針을研究하라는權限을받았은즉무슨方針이던지이委員

朝鮮南北監理教會統合에對하야

梁 柱 三

(이것은一九二七年六月十六日아침에정동테배당에서개최한미감리교회매년회의압해에서남북감리교회연합위원을대표하야그위원의제정한보고를데출하면서소개로설명한것)

會長과여러兄弟들이여

金鍾宇牧師께서도오오는九月에우리南監理教會每年會에提出하라고委任된바와갓치敎弟가朝鮮南北監理教會統合方針研究聯合委員의報告를貴每年會에提出하라는委任을밧아가지고나왔습니다 이報告가敎弟에게로말미암아提出하게되는것이幸일년지不幸일년지는알수업스나敎弟의게는큰榮光이라고생각합니다 敎弟가여러분압해生疎한者가아니지만은今番에敎弟가여러분압해나올때에는밧는바를實行하는者라는自信을가지고나왔습니다 南北監理教會統合問題에對하야權威를가지고말할者가若干있다하면敎弟는其中에한사람이될줄압니다 웨그러나하면敎弟의家庭에서는南北監理教會統合을발서實行하엿습니다 經歷한바를가지고極力主唱할것은南北監理敎人이슴하면其結果는사랑과밧음과滿足이라고하밧습니다 이것은우를말이아니오事實입니다 十三年間經驗을가지고하는말이며또이問題에對하야그와갓치말할사람이만이잇줄압니다

委員의報告는발서印刷하여分排하엿는즉여러분은밧아보섯을출알거니와이報告가制作된經過를簡單히말씀하밧습니다 이報告의言辭가매우簡單하고佐凡事를專務委員의게밧겨서處理한다한故로報告의眞正한意義가무엇인지理解하지못하는사람이不少한출생각합니다 敎弟가說明한後에누구시던지質問하시면아는대로對答하여드리밧습니다

統合方針研究委員들은責任의重大한것과問題의緊要함을깨닫고祈禱와생각을만이하엿습니다 委員會

것다고確信할뿐더러朝鮮에監理敎會兩派가存在한理由를不信者의게도恒常苟々히說明하게됩니다 또그
뿐만 아니라朝鮮에있는現在그리스도敎會에當面한새로생기는複雜한問題도組織上으로統一되고自治하는
敎會가處理하고解決하기에適合하며朝鮮을福音化하려면아직만이남아있는그큰事業도그러한敎會가가장
有力한機關이될줄確信하나이다

故로美南監理敎會朝鮮每年會는左開事項을貴總會에請願함

一、美南監理敎會朝鮮每年會로하여금美南監理敎會朝鮮每年會와統合하여朝鮮監理敎會를組織할權利를許諾
할事

但美南監理敎會總會에서도其敎會朝鮮每年會에그와같은許諾이있어야함

二、全權委員을擇하야美南監理敎會總會에서擇하는全權委員과朝鮮에있는두每年會에서擇하는全權委員으
로더크리聯合하여統合의基礎法을制定하며朝鮮에서總會를召集하며朝鮮監理敎會를組織하기에必要한
其他事務를執行할權利를許諾할事

三、全權委員들이統合의基礎法을制定하며朝鮮監理敎會의組織을計劃할때에할수만있으면米國에있는南
北監理敎會와聯絡하는關係가있게規定하기를命令할事

三 十 年 記 念 報

南監理教會朝鮮每年會代表

梁	申	鄭	甘	全
柱	公	春	保	約
三	淑	洙	利	瑟

美 監 理 教 會 朝 鮮 每 年 會
南 監 理 教 會 朝 鮮 每 年 會

前

一九二八年五月에 모히는美監理教會總會
一九三〇年五月에 모히는南監理教會總會

에 提 出 하 請 願 書

사 랑 하 는 父 兄 들 이 어

天主의 恩惠下에서 南北監理教會事業이 朝鮮에서 興旺하야 現在 每 年 會內에 受洗入敎人 二萬二千四百三十人 과 學習人 七千一百九十三人 이 包含한 敎人 總數 六萬三千八百六十六人 과 派送을 받은 傳道人 二百二十八人 이 잇게 되엿습니다 如此한 結果가 잇게 된 것을 爲하야 첫째로 萬福의 根源이 되시며 이 곳에서 事役하는 者들을 引導하시고 權能을 주신 天父에 感謝하며 또 그와 같은 成就가 잇게 한 宣敎部와 宣敎師들의 對하야 特別히 感謝한 것을 記錄코저 합니다

이 請願書를 貴總會에 提出할 때에 우리 가 宣敎部나 宣敎師들의 하는 事業에 對하야 感謝하는 마음 이 不足하다던가 米國에 잇는 教會와 朝鮮에 잇는 教會와 두 사 이에 親切한 關係가 잇는 것을 斷絶코저 한다던가 하는 것이 아닌 것을 分明히 諒解하 시기를 바랍니다 朝鮮教會가 宣敎師들의 服務와 宣敎部들의 財政의 도움을 將來에 도 多年間 더 밋 잇아 될 줄 밋습니다

然이나 朝鮮敎役者들과 平信徒들은 朝鮮에 잇는 南北監理教會를 統合하야 一個團體로 組織하는 것이 當당하

朝鮮南北監理教會統合方針研究聯合委員報告

本委員等은 考察하는 問題의 重要함과 맞은 責任의 重大함을 覺悟하고 滿足한 決定을 엇기爲하야 操心하고 祈禱하는 態度로 問題의 各方面을 觀察하면서 研究하였나이다 本聯合委員은 一九二六年十二月二十八日과 一九二七年三月十日과 三月十九日五月三十一日合四日 동안에 六次를 會合協議하였스며 分委員과 各個人이 佐한至今 報告하는 各條件과 各語句에 對하여서 도 許多한 時間을 費用하면서 思考하였나이다

故로 本聯合委員은 美監理教會朝鮮每年會와 南監理教會朝鮮每年會에 如左히 提議함

一、以下에 添付한 請願書를 一九二八年에 會集하는 美監理教會總會에와 一九三〇年에 會集하는 南監理教會總會에 提出할 것

二、兩教會每年會에서 各其總會에 請願하는 事件이 處理되어 朝鮮에 있는 南北監理教會 年會가 統合할 方針이 完成될 동안에는 各每年會에서 朝鮮牧師三人과 平信徒三人과 宣教師三人式 擇하고 兩年會를 管理하는 兩監督外지 合二十人이 되는 聯合委員會를 組織케 하고 其聯合委員으로 하여 金規則範圍內에서 每年會가 할수 있는 데外지는 兩教會에서 行하는 事業을 同一케 하며 또 其委員의 權限을 許諾하야 兩教會總會와 兩教會每年會에서 擇定할 全權委員의 事務를 協贊할 準備事務를 行케 할 것

一九二七年三月十九日

美監理教會朝鮮每年會代表

魯	禹	金	金	吳
普	利	燦	鍾	基
乙	岩	興	宇	善

一九二四年에 完成한 南北監理教會統合方針이 實行될 줄로 所望을 만이 두었었으나 一九二五年에 그것이 米國에서 否決되매 朝鮮南北監理教會는 不可不單獨으로라도 統合하여야만 되겠다는 것을 覺悟하고 一九二六年六月에 會集하였던 美監理教會朝鮮每年會와 同年九月에 會集하였던 南監理教會朝鮮每年會에서 朝鮮에 있는 南北監理教會가 統合할 方針을 研究할 次로 委員을 各五人式擇하였으니 그것이 南北監理統合運動의 公式의 發表이 었다

其委員들이 一九二七年에 六次나 會集하여 그 問題를 가지고 여러 가지 方面으로 協議한 結果에 作成된 報告를 그해 六月十六日에 北監理朝鮮每年會에 提出하여 若干의 修正이 있은 後에 採用하였고 또 그해 九月十二日에 南監理朝鮮每年會에서 付錄을 다라서 採用하였다 一九二八年五月에 會集하였던 美監理教會總會에서는 그 請願書의 條件대로 承認하고 專務委員外지 擇定하였으니 一九三〇년에 會集할 南監理教會總會에서도 그대로 承認할 것 같다 그러면 一九三一年에는 朝鮮에 있는 南北監理教會가 統合하여 一個團體가 될 所望이 만이 있다

以上에 說明한 바와 左開報告書에도 分明히 包含되었거니와 朝鮮에 있는 南北監理教會가 統合하려는 運動은 米國에 있는 宣敎部나 朝鮮에서 事役하는 宣敎師들을 排斥코저하는 思想에서 나온 것이 아니오 朝鮮教會가 四十歲나 되었은 則長成者의 責任과 義務와 職分을 勘當코저하는 것뿐이며 따라서 朝鮮을 本位로 한 教會를 組織하지 아니하고는 南北教會가 統合하여 一個의 團體가 될 수 없음이다 朝鮮에 基督教가 永久히 組織되어 朝鮮文化에 貢獻이 되고 人民의 靈的生活을 支配하려면 먼저 朝鮮의 基督教會가 되어야 할 것이오 또 朝鮮人들이 責任을 擔當하여야 될 것이다 卽여라 六萬四千名의 朝鮮監理敎人이 責任을 勘當하여야 될 때가 왔다 우리는 合하여야 한 나이지자 監理敎人들이 爲하여 祈禱하자 우리는 危機를 當하였다 半島에 天國을 速히 建設하자

朝鮮南北監理教會聯合方針研究委員



Joint Committee on Union of Methodism in Korea.

女子專門學校는南北監理教會宣敎部에서協同하여進行하는事業이며其外에南北監理教會와他敎派까지協同하여行하는事業도不少하며朝鮮敎役者間에도往來協議하는것이甚히親切하다 然이나交際上에親切하

며事業上에協同은잇스되組織上에는統合이되지안코兩派에分立이되어잇슴으로隱然中에信者의苦痛을주는것이不少하며宣敎事業과教會發展에妨害되는것도만 이있다

故로米國에잇는南北監理教會에서는統合되지안터래도그分立된歷史와問題에關係가잇는朝鮮南北監理教會에서는蔽一言하고統合하자는運動이생겼다

統合의初步로一九二四年三月五、六兩日 동안에京城에서北監理教會進興方針研究會와南監理教會進興方針研究會가聯合으로會集하여傳道事業과敎育事業과出版事業과共同禮文을使用함과職任의名稱을統一할等여러가지問題를平和裏에서討論하고그結果로여러가지委員을擇하였섯다만은根本되는組織의統合은그냥두고枝葉되는細微한問題만解決코저함으로成功될수업스며宣敎功의可能性도잇는것인故로委員들은其後에모힌다는말도업시호지부치고말았다 그것을가지고推測하여보면組織上統合이업시는우리가當面한모든問題를解決할

수업갓다고斷言할수잇겠다

朝鮮南北監理教會統合運動의來歷

엇섯스나南北教會의意見이大相不同함으로每次否決되엿고至今은南北教會가協議할委員도擇하지안코彼

南 北 監 理 教 會 聯 合 進 興 方 針 研 究 委 員 會



Joint Meeting of Conncls of M. E. Church and
M. E. Church, South (Held on March 5, 6, 1924)

此間에觀望만하는狀態에있다 米國南北監理教會의現狀을觀察할것갓호면至今으로보더十年內에合一될可望이업는것은勿論이고其後라도敎人들의心理狀態와敎會의政略이激變되지아니하면十五年이나二十年이지나가더래도統合될所望이別노히보이지아니한다고말하겠다

그러면朝鮮에서도그와갓치監理敎會가南北으로無意味中에分立하여잇겟나노 아니라고갓치分立하는것은우리主耶穌의目的과敎訓에違反되는것은說明할餘地도업거니와「分立」이라는것은엇던民族의게던지害毒을주기가쉬운것이며또信仰하는敎理도갓고治理하는方法도갓흔監理敎會로서朝鮮民族갓치純一한民族中에서兩派에分立하고잇는것은非敎人들압해서도說明할수업는事實이다 故로朝鮮敎會에서는速히統合되기를懇切히바라는바이다 朝鮮에잇는南北監理敎會는設立初부터友誼의이엿섯고事業에도協同의이엿섯다 查經會갓흔것을聯合하여하는것은勿論이고永久事業에도聯合하여

行하는것이만타

京城冷洞에잇는監理敎會協成神學校와竹添町에잇는女子協成神學校와貞洞에잇는梨花

朝鮮南北監理教會統合運動의 來歷

梁 柱 三

朝鮮에 基督敎會는 적어도 四十萬名의 信徒가 있다는 精神的의 團體로 敎育事業과 社會事業과 文化事業에 貢獻이 不少한 여러 가지 機關을 運轉하는 勢力이다. 또 朝鮮에 있는 南北監理敎會는 基督敎의 敎派로서 半島內에 約六萬四千名의 信徒가 있고 傳道事業에 專務하는 約五百人의 男女敎役者가 있다. 左에 揭載하는 聯合委員의 報告書를 보면 朝鮮南北監理敎會가 不遠에 統合되어 一個 團體로 組織될 所望이 不少하다 하더니 其問題에 對한 前後事實의 大略을 紹介하면 如左하다.

一般이 解得하는 바와 같이 朝鮮에 組織된 南北監理敎會는 米國에 있는 南北監理敎會에서 約四十年前부터 至今까지 莫大한 財政과 數多한 生命을 犧牲하면서 宣敎한 結果로 되었다. 故로 現在 朝鮮南北監理敎會가 治理上 制度로는 米國南北監理敎會總會의 管轄下에 있고 (其總會에 朝鮮代表도 出席하지만) 維持上 方法으로는 米國南北監理敎會宣敎部의 補助金을 받고 있으며 (朝鮮敎會에서 捐出하는 金額도 不少하지만) 또 南北敎會가 統合하는 問題에 對하여서도 米國에서 만合一하자고 決議하면 朝鮮에서는 異議도 없지 않음으로 南北監理敎會가 統合되어 朝鮮에 「監理敎會」라는 一個 團體가 規則的으로 組織될 것이다. 事實이 그러하여 朝鮮監理敎人의 제는 「南」이라 「北」이라 稱하는 것이 無意味하되 米國에서 南北監理敎會가 速히 聯合統一되기만 하여야 祈禱하면서 忍耐하고 姑待하였다.

監理敎會가 본是一個 團體로서 米國에서 南北으로 分立되기는 一八四四年이니 至今으로 보더라도 八十五年前일이다. 其分立된 理由는 여러 가지 말할 必要가 없거니와 其後에 다시 統合하자는 公議가 發起되매 兩敎會에서 統合을 實現하려고 專務委員을 擇하여 數十年 동안 協議하며 活動한 結果에 其委員들은 二三차례 統合의 方針을 完成하

것

- (二) 各禮拜堂에서百年紀念祝賀式을完全히準備하였다가行하게 할것
(三) 實行委員은美監理敎會百年紀念委員과商議하여朝鮮內에監理敎會는一齊히聯合하여盛大한祝賀會를
行하기로 할것

順序委員長 전요섭 英文書記 왕영덕 鮮文書記 梁柱三

委員尹致昊 거1포嬢 鄭春洙 李和春 하리영

以上에記錄한順序를朝鮮內에서實行하기로一九一八年十一月二日에開城에會集하였던南監理敎會朝鮮年
會가一致可決하니라

(3) 巡行團旅行費

三五〇圓

(4) 月刊紀念報出版費와 郵費

五〇〇圓

(5) 書籍出版費

九〇〇圓

合 計

二、〇〇〇圓

二、收入과 支出 方法

(一) 收入 條目

(1) 宣敎部에서 贊成金으로 付來한 것

四〇〇圓

(2) 婦人宣敎會에 請求할 것

三〇〇圓

(3) 年會에서 捐補할 것

二〇〇圓

(4) 各地方에서 分擔할 것

五〇〇圓

(5) 不足額

六〇〇圓

合 計

二、〇〇〇圓

(二) 實行委員이 各地方에 分擔시킨金額은 長老司가 收合하여 即時會計의 게로 付送할 것

(三) 三인 단委員이 年會 豫算한金額이 收入되기 前에는 무슨 費用이 年會에 貸用하거나 하야 쓰는 弊가 없게 할 것

(四) 地方委員과 本處委員의 經費는 各々 自地方에서 擔當하게 할 것

(五) 巡行團의 留宿費는 其敎會에서 擔當할 것

(六) 會計는 委員長의 命令을 좇아 豫算表에 定한金額을 支出할 것

陸、會 集

(一) 一九一九年과 一九二〇年에는 年會에서와 地方會에서와 地方大查經會에서 百年紀念會가 特色이 되게 할

百年紀念會 順序委員報告

三、各委員의職務

(1) 百年記念協贊委員은全教會內에서舉行할바方針과組織을管轄함

(2) 實行委員

(甲) 委員長과書記와會計를擇함으로組織할것

(乙) 協贊委員이作定한順序를朝鮮內에서實行할것

(丙) 特別한問題로演說할巡行團을組織하여各地方에巡行할바를計劃할것

(丁) 紀念會經費로各地方에서收捧하기로定한金額을分排할것

(戊) 聯合하여行할만한일에는美監理教會와交涉處理할것

(3) 書籍委員은

(甲) 紀念會에쓸書籍을預備하며出版할것

(乙) 日刊百年記念會報를發刊하여季朔會々員들의게付送할것

(丙) 神學世界와基督申報를利用하여百年記念會의일을掲載할것

(4) 地方委員은百年記念協贊委員會에서設計한바와一致되는것을地方內에擴張되게할것

(5) 本處委員會는協贊委員會에서設計한바를禮拜堂이나學校나病院에振興되게하며此活動의은目的을其

管轄하는範圍內에서成就하기를圖謀할것

五、紀念會의經費

一、預算表(一年間)

(1) 實行委員과書籍委員의旅行費

一〇〇圓

(2) 文房諸具와郵票와電報와報告書費

一五〇圓

肆、組 織

一、百年紀念朝鮮協贊委員會

전요섭 하리영 허야곰 위임세 턴이어 왕영덕 리위만 고영복 타의사 도마련 안이렬
 왕래양 니길수양 애도씨양 행길양 시미해양 차선양 구레이양 부이양 거포양 라우도양
 오리부양 락거양 천실라양 마의시양 윤치호 랑주삼 정춘수 리화춘 신석구

二、分委員

(1) 實行委員

委員長兼會計 전요섭 總務 梁柱三 委員 하리영 尹致昊 鄭春洙 왕영덕 왕래嬢 거이로
 嬢 申錫九 李和春

(2) 書籍委員 하리영 왕영덕 梁柱三

(3) 地方委員 長老司와傳道事業에派送을받은宣敎師들과學校나病院을管轄하는宣敎師一人式과朝鮮巡
 行敎師와住在所나區域의朝鮮傳道人과平信徒代表者一人式과傳道婦人一人式으로組織함

(4) 本處委員

(甲) 每住在所에는朝鮮敎師와有司들과屬長들과主日學校長들과입원靑年會長과婦人宣敎會代表者로本
 處委員會를組織하며長老司는依例로그委員會를兼함

(乙) 每區域이나講義所에는朝鮮敎師와各任員들과其餘에할만한이로本處委員會를組織하며長老司와管
 轄宣敎師는依例로委員이될것

(丙) 學校와病院에는校長과院長이敎師와醫師와看護員과事務員과學生中에서代表者를擇하여各各本處
 委員會를組織하며其外他人도願하면入叅케할것

- 一、婦人宣教會의 歷史와 目的과 義務와 規則에 對한 問答을 刊行 할 것
- 二、教會마다 할 수 있는 대로 婦人宣教會를 組織 할 것
- 三、管轄牧師는 婦人宣教會를 親히 勸獎하며 또 其會가 教會와 잇더한 關係가 있는 것을 說明 할 것
- 第九條 耶穌의 精神을 社會에 普及되게 할 事
- 一、耶穌敎의 原理를 가지고 社會의 風俗을 調和 할 것
- 二、幼稚園과 書籍縱覽所와 夜學校와 運動場과 母親會等을 設立하여 社會改良에 利用 할 것
- 三、耶穌敎理想에 合當한 書籍과 雜誌를 發刊 할 것
- 第十條 信者마다 財政上 義務를 勤當케 할 事
- 一、사람의 財産은 하나님 의 委託으로 받은 것을 가르칠 것
- 二、兒孩들의 捐補를 獎勵 할 것
- 三、信者마다 적어도 十一條는 하나님 에 拜친 義務가 있는 것을 가르치며 또 教會마다 十一條會를 組織 할 것
- 四、自教會에 對하여 自給한 義務를 애 戴케 할 것
- 五、信者의 財政上 義務에 對한 書籍을 發刊 할 것

參、財政上으로 活動할 標準

- 一、朝鮮教會에서는 現在에 組織된 教會들은 一九二三年內로 自給自擔하는 教會가 되도록 活動 할 것
- 二、一九一九年부터 一九二三年까지 五年間에 朝鮮에 宣敎師를 增加하며 禮拜堂과 學校와 病院의 土地와 建物과 備品과 經費를 擴張하기爲하여 米國教會에 請求한 金額(男宣敎部에서) 九十八萬弗(一百九十六萬圓)
- 三、朝鮮에 婦人宣敎事業을 擴張하기爲하여 米國에 있는 婦人宣教會에 請求한 金額 四十四萬六千六百八十弗(八十九萬三千三百六十圓)

六、主日學校에서禁酒와禁煙의必要한것을說明할것

第五條 相當한敎役者를修養할事

一、信者의子女를敎會事業에獻身케할것

二、敎師와傳道人은青年으로하여금傳道事業에獻身하기를鼓動시킬것

三、敎會學校를爲하야祈禱만이하며더욱注意할것

四、敎會로나個人으로나敎役者養成에學資金을募集할것

五、敎役者用書籍을發刊할것

六、傳道婦人의敎育程度를進步케할것

第六條 學校와病院

一、敎師와學生과醫師와看護員과事務員들은代人祈禱하며敎會에十一條를내며個人傳道하는者가되게할

것

二、學生의數는學校가收容할수있는대까지니르게할것

三、敎會事役에志願者를養成할것

第七條 엽궐青年會를振興할事

一、青年會規則을刊行할것

二、青年會用聖經問題를刊行할것

三、青年會總務一人을擇定하야全敎會의엽궐青年會를營轄케할것

四、形便이조흔곳에는青年會를組織할것

五、美監理敎會와相議하야엽궐青年會事に對한것은兩會가均一하게할것

第八條 婦人宣敎會를擴張할事

宣敎百年紀念會歷史

一、其義務心を教授할 것

- (1) 福音을傳함으로말미암아自己가救援있게된줄을알게
- (2) 사람의生命을사랑하는마음이生起게
- (3) 이義務는우리主의使命인줄알게

二、其義務를實行할方法

- (1) 傳道會와查經會와復興會時에할것
- (2) 自己의事業을하면서機會를얻어할것
- (3) 傳道紙를使用함으로할것
- (4) 도라오는二年間에적어도二人을主예로引導할것

三、個人傳道의原則과方法을敎授할것

第四條 主日學校를發展시킬事

- 一、各牧師는主日學校의原則과方法을研究하여應用할것
- 二、온敎會에主日學校事業을專務할幹事一人을두어年會主日學校部의指導로視務케할것
- 三、師範科와講習會를舉行하여敎師養成에盡力할것
- 四、敎師用과生徒用의科程과主日學校를振興케할書籍을發刊할것
- 五、每年에左開한特別日을지킬것

(1) 決心日(四月첫主日、獻身하는日)

(2) 幼年紀念日(六月둘째主日、慈善事業으로捐補할것)

(3) 振興日(十月첫主日、主日學校部를爲하여捐補할것)

(4) 復活主日(宣敎部를爲하여捐補할것)

(三) 個人傳道(개인전도할의무를행할일)

(四) 自給自擔(자급자담할의무를행할일)

(五) 宣敎費捐補(선교비를위하여연보할일)

貳、一九一九年과一九二〇년에盡力實行할條件

第一條 온信者가다시하나님께獻身할事

一、今年々會後第一季朔會에서限三日間朝鮮年會組織된것과宣敎한지百年된것을感謝하는뜻으로獻身하는祈禱會를行할것

二、其季朔會後에는各敎會에서特別히限一週間晨醒祈禱會를行할것

三、地方마다大查經會를적어도一週間行할것이며其時期와敎師는年會에서나或長老司會에서酌定하여規則에定한科程대로工夫하고저녁에는復興會를行할것

四、每敎會에서도할수있는대로查經會와復興會를行할것

第二條 家庭에宗敎와生活을改良할事

一、引家歸道를힘쓸것

二、家庭祈禱를實行할것

三、兒孩를하나님께맞치는思想을發生케할것

四、倫理上과衛生上에耶穌敎人의家庭이社會에模範이되게할것

五、信者의家庭마다敎會新聞과雜誌를購覽케할것

六、耶穌敎人의理想의家庭에對한書範을發刊할것

第三條 不信者의게福音을傳할個人的義務를實行할事

百年紀念會順序委員報告

監理教會에서宣敎를始作한지百年된것을紀念하는時期에兼하여公式的으로朝鮮每年會가組織되니이는 우리로하여금祝賀할機會를잡절이나잊게한다하리로다

朝鮮南監理教會地境內에人口는一百二十六萬三千名可量인데우리教會에入敎한人員의數는大略六千名이니人口二百名에對하여入敎한者는一人式도不足한지라其餘人口의게福音을傳播하여될重大한責任은우리의信仰과熱心과勇氣를一層激動시키는도다 過去百年間에福音이世界에서得勝한事實과大戰爭을因하여生命과財産을無限히犧牲하는美國教會에서宣敎費를其前보다四倍나되게捐補하기로決心하는先例와總會에서朝鮮教會를信用하여每年會를組織하라고許可하는等事는우리의게勇往前進하라고命하는소래가되는도다 우리는모든것을主의게맡치는中에特別히우리의마음과몸을온전히奉獻하고主를爲하여勇敢스럽게힘쓰는것이果然그무르는소래의應答이되리라하노라

本委員等은우리朝鮮教會에서도百年紀念에對하여母教會와갓치活動할順序를準備할次로一九一八年九月十七日노十九日外지京城피어선聖經學院에會集하여宣敎部에서付送한方法의草案과美監理教會朝鮮每年會에서準備한順序를가지고參酌하여우리教會의形便대로準備한順序는如左함

壹、綱 領

每禮拜堂과學校와엮인靑年會와主日學校와宣敎會에서들은左開五條로神靈의生活의綱領을삼고活動할事

(一)代人祈禱(남을위하여기도하는일)

(二)生命과財産에對하여委托받은職分(생명과 재산에 대하여 위탁받은 직분을세나를일)

會에宣敎師가一人뿐이였스나今日는南北監理敎會에서世界各國으로派送한男女宣敎師가二千名에到達하였스며百年前에는外國에宣敎하기爲하야捐補한金額이不過一千四百圓이였스나今日에는南北監理敎會宣敎部에서每年에收入支出하는金額이一千四百萬圓이나되니百年之間에進歩함이果然壯大하며果然感謝할만하다그러나至今에百年紀念會를舉行하는目的은그것을成就하였다고満足히여거나自矜코저하는바가아니오百年間에成就한것을爲하야感謝하는同時에더욱充分하게하지 못한것을後悔하고百年을紀念하게된것을機會삼아至今보다는熱心을一層더發하며智識과能力과財産을全數히하나님께바쳐監理敎會가世界에對하야擔任한使命과義務를充分히行하야싸우에天國이速히建設케하고저함이다 故로監理敎人들은各々自己의神靈上不足과罪過를悔改함으로祈禱에精誠을다하며마음과몸을다시主의祭壇에맞치고우리救主에수의犧牲하신精神을模本하야다시도라오지아니할이機會에神靈上生活를더욱 높히하며또福音傳播에盡力하야黑暗한罪惡中에있는人民들의게光明하고平和한福音이普及되게할지니라

朝鮮에있는南北監理敎會도世界監理敎會와같이百年紀念會를舉行할세南監理敎會에서는一九一九年부터一九二三年外지五年 동안에朝鮮에理想的의敎會를組織코저하야順序委員전요섭、鄭春洙、梁柱三、하리영、거포嬢、尹致吳、李和春、왕영덕八氏를擇하야三日間研究한結果로左記한順序를起草한바年會에서도그順序대로實施하기를決定하였고또監督에서梁柱三氏를宣敎百年紀念會總務로任命하야그事務를專務케하였섯다

(二) 出版과 廣告, 今日에 發揮되는 活版의 能力은 사람이 測量하야 말할 수 없다. 教會內에 新聞과 雜誌들은 百年紀念의 大活動을 贊成할 터이니 무슨 方法으로든지 그들의 發行이 增加되게 할 것이요 또 外人의 新聞과 雜誌도 利用할 수 있는 대로 할 것이며 또 監督부터 至 極히 적은 平信徒까지라도 百年紀念會의 大活動하는 것을 사람마다 알게 廣告하는 者가 될 것이요

(三) 信任主義, 우리의 所有한 財産은 多少를 勿論하고 實狀으로 말하면 우리의 絶對의 所有가 아니오 다만 하나님의 財産을 委托으로 맡아서 主人의 뜻대로 쓸 것뿐이다. 至今 宣敎하는 各地方에서 天國을 建設하는 데 必要한 것으로 請求한 것이 大端히 만흔니 不可不그 것들을 需應하야 만될 터라 우리 南監理敎人들은 이때에 이 活動에 對하야 하나님의 뜻을 想覺하며 사람의 靈魂을 重히 여기고 있는바 財産을 賣기지 말지이다. 一九一九年부터 一九二三年까지는 米國에 있는 南監理敎會에서 內外國男女宣敎事業에 對하야 每年에 적어도 七百萬弗(一千四百萬圓) 式捐補하야 五年間에 少不下三千五百萬弗(七千萬圓)이 되게 할 것이며 以上은 定限할 것이 업시 할 수 있는 대로 하야 또 宣敎費뿐 아니라 教會內經常費用에 對한自給捐補도 그 前보다 增加되도록 할 것이며

(四) 敎役者養成, 教會에서 主의 命令을 實行하려면 目的이 高尚하고 才質이 膽當하고 勇氣가 充滿하고 獻身의 精神을 가진 男女가 財政보다 더욱 必要한지라 故로 內外國各處에서는 靑年男女를 노하여 金敎會에 獻身케 하기로 注意할 것이며

(五) 個人準備, 世界的 活動되는 宣敎事業의 目的은 個人마다 예수 그리스도를 알게 함이라. 우리는 個人的으로 聖經研究에 注意하며 祈禱에 熱心하야 우리의 神靈의 生活을 집게하며 우리가 하나님님의 事役에 合當케 될바 神의 能力을 만이 잊게 할 것이다

監理敎會에서 宣敎하기를 始作한지 百年에 그 這間發達된 것을 보면 하나님께 感謝할 것도 만이 있고 우리가 잊버할 것도 만다. 百年前에는 監理敎會가 米國에서만 活動하였으나 今日은 世界各國에 組織되었으며 百年前에는 監理敎人이 二十四萬名뿐이었으나 今日은 南北監理敎會入敎人만도 七百萬名이나 되며 百年前에는 監理敎

엇더라 이專務委員會에서는各宣敎地方에잇는宣敎師들과交涉하여各地方의情形과要求하는바를調査하여가지고米國敎會에紹介하며米國敎會로하여금各宣敎地方에서要求하는바를雷應케하고저活動하였다
一九一八年三月十九日에南監理敎會에有力한牧師들과平信徒合一百七十五人이百年紀念會準備委員의資格으로米國네시洲애틀라市에會集하여南監理敎會가百年紀念에對하여엇더케活動할方針을研究할새委員長은南監理敎會主日學校事業에有力하며年前에開城南部禮拜堂建築費를寄付하신平信徒요한페르氏로推薦하고三日間이나熱心으로祈禱도하고內外國形便에對한報告도듯고協議도한後에우리敎會歷史에처음되며世界가늘넓만하게活動할方針의範圍를一致可決로酌定하였는데一九一八年五月에米國에를난라市에會集하였던南監理敎會總會에서도亦是一致可決로其順序를全敎會內에서實行하라고認許하였스니其決議文의大略은如左하다

今日世界의形便을볼것갓호면큰活動力이運行하는데或善도될수잇고或惡도될수잇다 우리敎會는躊躇하지말고이와갓치큰機會에밋음을더욱굳게가지며마음과能力을다하여內外國에잇는우리敎會의機關을擴張하며敎務에對한諸般事業을發展식혀우리敎主에수그리스도께서福音을가지고싸뜻가지가서每사람의게傳播하라하신命令을成就하게하여되겟다 世界가戰爭으로動搖하는이에平和의福音을가진敎會가百年紀念會를舉行하게되는것은하나님께서特別히許諾하시는妙한機會요偶然한일이아닐지라우리監理敎人들은男女老少를勿論하고同心協力하여左에提議하는바몇가지條目을實行함으로宣敎百年紀念會의큰目的을成就할지여다

(一)熱心祈禱、우리의게잇는바物質로말의암아우리의責任이크게된지라그러나神靈上事業의責任은사람의能力과物質만가지고는決斷코勘當치 못할것이요聖神의能力으로야할지며聖神의引導와能力은祈禱로만얻을수잇니各年會와地方會와敎會에서들은特別祈禱會를組織하고耶蘇께서世界를救援하시는일을爲하여熱心祈禱할것이요

監理教會宣教百年紀念會歷史

一九一九年은監理教會에서外國宣教會를創立한지滿一世紀라 그것을祝賀하기爲하여世界各國에組織된監理教會들은歷史上에前無한大活動을하였스니그歷史는大綱如左하다

一八一九年四月五일에監理敎人 몇사람이米國뉴욕市에會集하여우리主에수그리스도의福音을싸뚫아지傳播하라는最後命令을順從할樣으로外國宣教會를組織하고若干한財政을募集하여아푸리가洲로각쓰라하는牧師를宣敎師로派送하였스니이는南北監理敎會가分立되기前에된일이며監理敎會가世界不信者를爲하여活動하는일의始作이었다

一九一六年에南監理敎會宣敎部總務관선博士가世界에있는監理敎會에서宣敎百年紀念會를舉行하여그事業의創始한것을祝賀하는同時에敎人들노하여금宣敎에對한思想을一層더發達케하자提議하며北監理敎會宣敎部에서其意見을크게歡迎하여一九一六年五月에米國사라로가에서會集하였던北監理總會에請願하여全敎會에서宣敎百年紀念會를舉行하라는許可를得하고其後에百年紀念準備委員百人을撰擇하였는데其委員들이一九一七年九月에米國나이가라폴쓰市에會集하여紀念會의舉行할方針을協議하였스니其時에主席하였던委員長은宣敎界에有名な萬國基督教青年會總務장博士이였으며決議한事件中에한가지條目은米國北監理敎會에서百年紀念會를舉行할時에各宣敎地方을爲하여每年에八百萬弗(一千六百萬圓)式五年間에四千萬弗(八千萬圓)을捐補하기로提議하였는지라米國에있는北監理敎會에서는其目的을達하기爲하여宏壯한活動으로巨大한結果를얻어스며

또南監理敎會宣敎部에서도百年紀念專務委員會를組織할새總裁는앳킨슨監督이되고實行總務는핀선博士요總務는부참士博요副總務는朝鮮에서有力하게일을잘하며方言을잘하던宣敎師기의남(크랜)博士가되

회원수가

장년 청년

二八四三인

유년 영아

一六八인

합계

三〇一一인이요

一九二〇년부터一九二八년까지九년동안총수입금이一만六천二百五十九圓四十二전인데평균一년수입은근二천원이오그것을가지고국내외의국선교사업을하여왔습니다

一九二二년부터는매년가을에一주간식특별기도회를거행하는일이있습니다 처음시작한때부터一九二八년까지七년동안에수입된금액은一천七十三圓七전이엇섯는데그것으로아푸리카선교사업을위하야도아준일도잇고미국남감리녀선교회총회장으로만이활동하시던새넷트박사귀림당을건축하는일을위하야보낸일도잇으며구세군사업에도아준일도잇으며구제사업을위하야쓰일도잇으며녀신학교학생의학비들도아준일도잇습니다

한가지특이한사건은一九二八년三월에미국에서남감리교회녀선교회가창립된지五十年된것을기념할때에윤귀련씨가조선녀선교회를대표하야각국에대표자중에참석되엇던것이외다 이일은우리조선녀선교회의영광인줄생각합니다

우리녀선교대회가조직된지는겨우十년밖에아니되엇스나하나님께서도아주시며여러선교사부인들과여러회원들의열심으로감사할만한일을한것이만이있습니다

그저간一년동안에는선교사업을충지한일이잇섯스나그것은열심히써려저서그리한것이아니오장래에는그전보다좀더유력하게활동할기회와괴로를만들자는소망을가지고그와갓치한것인줄입니다 그런고로지금우리녀선교회에서는장래사업을위하야몇천원을발서더금한일도잇습니다

이와갓치된것도하나님의은혜요이압호로는우리주께서우리녀선교회를더잘인도하시고도아주심으로인류의게유익을주며하나님께영광을돌릴만한일이만이나타나게되기를바랍니다

야 내국 선교사를 파송키로 작정하였습니 다. 대회가 조직된 후부터는 각 지방년 선교회에서 전보다 더욱 활동하야 내국 선교사를 파송하는 일이며 각처에 선교회를 조직하는 일이며 회금을 수입하는 일에 대하여 힘을 더 만히 썼습니 다.

제二 회년 선교대회는一九二一년五월에 춘천읍 배당에서 모히엿었는데 그 때에 도로가 매우 불편한 까닭으로 겨우八十一인의 대표자만 출석하게 되었습니 다 그 때에 보고한 바를 보면 장년 유년 선교회가 一五八처요 회원수가 一六七九인이 오一九二〇년도에 수입금은 八백五圓九십八전이 엿고一九二一년 몇달 조로 수입한 것은二천一백五십二圓四십八전이라 하였습니 다.

제삼 회년 선교대회는一九二二년五월에 원산 중리 배당에서 모혔는데 각 지방년 선교회 대표자一백四십九인이 출석하였습니 다. 각 지방에서 국내 선교사一인씩 四인을 파송하야 선교 사업을 실행하는 중에 그 해에는 외국에 도 선교코저 하야서 비리 아에 선교사一인을 파송키로 작정하고 회장이 엿든 최나 오미씨를 파송하였습니 다. 그리고 또 그 때에 회장은 장귀연씨가 되었습니 다.

제四 회년 선교대회는一九二三년五월에 개성 북부 배당에서 모혔고 제五 회년 선교대회는一九二四년五월에 다시 경성 태화녀자관에서 모혔고 제六 회년 선교대회는一九二五년五월에 춘천읍 배당에서 모혔고 제七 회년 선교대회는一九二六년五월에 원산 남촌동 배당에서 모혔고 제八 회년 선교대회는一九二七년五월에 개성 북부 배당에서 모혔고 제九 회년 선교대회는一九二八년六월에 경성 태화녀자관에서 모혔는데 특별한 일은 거의 없는 것을 선교사로 택하야 일본 대관으로 파송하야 그곳에 잇는 조선녀자들의 계 선교개한 것이며 제十 회년 선교대회는一九二九년五월에 철원읍 배당에서 모혔습니 다. 지금 그 형편을 볼 것 같으면

선교회수가

장년

청년

二〇一처

유년

영아

八五처

합계

二八六처요

조선녀선교회력사

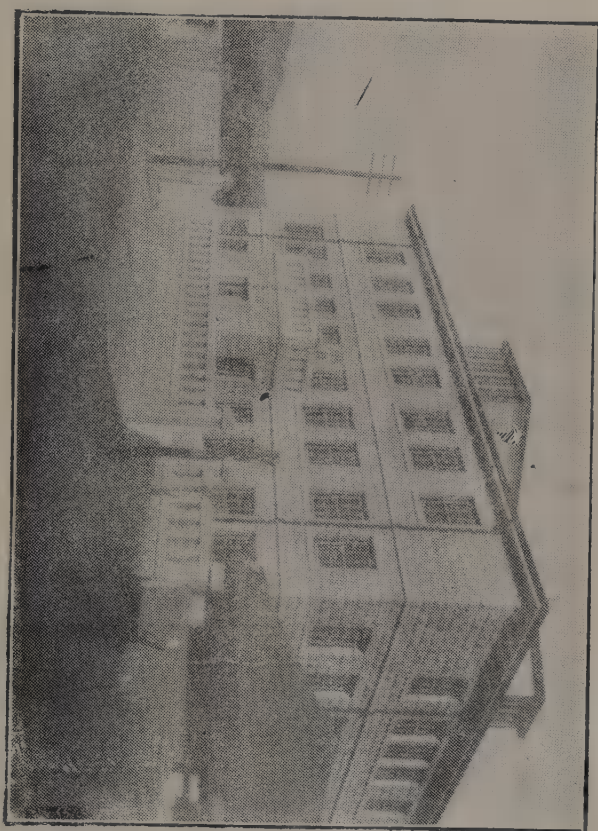
량 매 료

一八九六년 즉 三十三年 전에 남감리교회 선교사 리덕박사가 조선에 와서 선교하기를 시작하였는데 一八九七年 즉 그 다음 해에 남감리교회녀선교회에서도 중국으로 파송하여 선교하던 강부인을 조선으로 연임시켜서 자사업을 시작하게 하였습니 다 그 후 브터는 남감리녀선교사가 계속하여 만이 오게 됨으로 조선내 여러 곳에서 여러가지 모양으로 조선녀자를 구원하려는 사업이 만이 설치되었습니 다

그러나 우리녀선교회는 여러 해 후에야 시작이 되었습니 다 一九一三年十二月二十일에 원산에서 전도부인 몇분과 밋는녀자 몇분 합十一인이 성경학당에 모혀서 김한나씨의 인도로 남감리교회에서는 처음되는녀선교회를 조직하였는데 그때 그들의 목적은 원산지방내에 밋지 않는녀자들의 계복을 전파하고 교회업은 곳에 전도인을 파송하기 위한 것인데 그 목적을 성취하기 위하여 녀전도인들은 매삭에 자기 월급에서 二十분지 一씩 내고 다른분들은 매삭에 三十전씩 내어 一년 동안에 모흔돈이 七十二원 각수가 되었섯는데 그때 브터 원산지방안에 전도인을 파송하고 선교사업을 시작하였섯다고 합니 다 그 후로는 춘천, 개성, 경성지방에서도 녀선교회를 조직하고 각각 사업을 진행하여 왔는데 하 나 님예 영광을 돌릴 만 한 일이 만이 잇섯습니 다

一九二〇년에 와서는 각 지방에 조직된 여러녀선교회가 연합할 필요가 잇는 것을 깨닫고 十二月六일에 대표자 八十二인(춘천지방 대표 六人 개성 지방 三十五인 경성 지방 十八인 원산 지방 二十三인)이 경성 종로 테배당에 모여 녀선교회회를 조직하고 장덕과 규칙을 제정하며 회장과 각부 임원을 선명하였스니 그것이 메일 회녀선교회회의 이 외 다 그때에 최나 오미씨는 회장으로 이윤희씨는 부회장으로 마의쓰씨는 총무로 피선되었습니 다 원산과 춘천에서는 그 전부터 내국선교사들을 그 지방안에 파송하고 선교사업을 하엿스나 경성과 개성에서는 이때 브터서

本館事役者들이 每日市內各家庭을 尋訪하며 女子를 爲하야 傳道會를 時々로 한다
 本館全體事業은 市內各敎會女子事業을 幫助하며 事役者들은 그리스도의 權勢로 迷信이 많은 市內에 證人이
 되며 主의 빛을 모르는 者를 救援하야 하나 님 나라를 맛볼 資格에 이르도록 專力한다



開 城 高 麗 女 子 館

高麗女子館事業

具 禮 威 嬢

開城에 있는 高麗女子館은 一九二二年五月에 始作되었는데 其女子館은 傳道事業外에 特別히 市內女子의 教育事業을 함이니 其事業의 特性은 實行을 위한다 其時에 教育熱이 澎湃하여 青年원이나 壯年外지工夫하기를 志願하였다

其機會에 多數한 女子들의 社會教育을 教授하는 同時에 宗教々育도 하였다 其女子館이 五個年 동안에 여러서工夫할機會을 잊지 못하였던 既婚한 女子들이 一週일에 四日式(一日에 半時나 二時間)夜學을 하였는데 工課는 聖經과 唱歌와 祈禱會요 또 普通科도 있다 其學生들은 市內青年女子들이 大槪는 不信者家庭女子들이다 夜學生들이 教會에 나옴으로 말미암아 그리스도教를 모르는 家庭에서 가되었다

午後에工夫하는 學生들은 裁縫과 料理法을工夫하고 本館內音樂部는 市內女子들의 好評을 받는다 낮에 事業하는 女子들은 거의 信者들이나 自己들이 向上하며 社交의 生活을 하려고 한다 基督教感化를 받는 中에 進歩와 社會改造를爲하여 그들의 機會주는 것이 우리의 目的과 願하는 바이다

本館에서 學校에 入學하려다가 못한 女兒들을爲하여 每朝에 二時間式 普通科 初歩와 聖經과 唱歌를 教授한다 本館事業中 興味있는 特色은 幼稚園事業이니 其兒童들의 게만 基督教精神을 너어 출생이나 市內家庭마다 尋訪하여 個人尋訪과 母妹會로 말미암아 此機會에 其兒童의 父母들을 信者되게 하려고 活動한다

本館傳道事業中 더욱 必要한 것은 市內四處禮拜堂에 있는 女子들이 協同하여 每週一日午後에 本館에 모히여 階級을 좇아 聖經工夫하는 中年이 進歩되는 市內敎役者들이 만이 幫助한다

本館事業에 青年을爲하여 社交의 集會와 靈的事業과 市內或地方的으로 女宣敎會와 敎役者會와 女傳道會와 其他集會하는 일이다 市內各敎會間女子의 協同의 事業은 全部本館에 集會하여 協議하여 設計한다

本館의 建物들은 前에나 只今에나 事業進行上 不便이 만치만 複雜한 都市의 中央에 處하고 도에 屬하고 넓은 마당이 잇슴으로 圓滿히 遊戲할 곳이 업는 兒孩들의 「兒童遊戲場」으로 非常히 要用되어 遊戲監督者와 賢明한 敎員들의 多情한 努力으로 兒童의 게 必要한 運動이 獎勵되어 兒童親友이시며 保護者이신에 수그리스도를 理解케 됨니다

一九二四年 가을에는 長老敎宣敎會에서 다시 協同事業에 加入하고 김슬러嬢을 事務使役者로 派送하야 協成聖經學院을 擔任케 하엿스며 北監理敎外國宣敎會에서는 한분을 더 事務使役者로 派送하야 敎育部와 社會部를 擔任케 하엿습니다 이때에 崔活蘭氏가 이부에 오시어서 努力하기 始作하엿습니다 그분들의 主力下에 望月俱樂部(有職業婦人俱樂部)와 高女生俱樂部와 慈母會와 婦人俱樂部(家세婦人俱樂部)들이 組織되엿습니다
一九二五年에 北監理敎女宣敎會에서는 配當된 基本金支拂을 畢하고 長老敎宣敎會는 本館에 每年經常費供給하기를 始作하엿습니다

一九二六年 四月에 泰和女子館理事會는 前에 잇던 女子學院廢止를 決議하고 그代로 三年制의 家事科를 設立하고 自他國의 裁縫과 料理法과 家庭經濟와 家庭裝飾—과 圖藝와 兒童敎養法과 病傷者의 應急治療法과 病者看護法과 그外 基本智識을 敎授하게 하기로 作定하엿습니다

本館이 創立될때부터 本館內에 居住치안는 宣敎師婦人들과 朝鮮人牧師들中 有力한 여러분이 만은 同情을表하야 報酬업시 敎師도 되시며 社會部의 補助者로 되여 實心업시 本館을 援助하심니다

그래서 本館은 母親들의 家庭生活에 直接關係가 잇스며 더희 모든 問題를 極盡한 同情으로 取扱하며 特別히 母親舊가 되시며 恩助者가 되시는 敎主를 紹介함으로 京城市內各家庭에서는 眞摯한 印象을 받으며 眞摯함을 엿습니다
一九二六年 가을에는 王來嬢이 本館에 派送을 받아 오시어서 智慧롭고 能力있게 指導하시며 그리스도에서 恒常갓치게 시사함을 주시며 引導하심으로 使役者一同은 熱情으로 努力하야 京城女子界를 爲하야 眞正한 奉仕를 드리며 또 한하나 님제와 사람들의 게 만흔 奉仕를 일동 모창기를 努力함니다

能히 할 수 있는範圍內에서可及的朝鮮의產物로質素하고도營養豐富한食物製法을實習식합니다 料理科에出席하는學生은平均十名假量이며二年卽五十時間에卒業케하는대一年修業生의게는進級證書를주며二年을맞친者의게는卒業證書를줍니다

一九二二年四月에는敎員三人을더招聘하여女子學院을設立하고婦人들과他學校에入學할年齡이지난女子들을식히어上級學校에入學하도록하였으며英語班도始作하였습니다 또한苦學生들은裁縫科에가서裁縫하고學費를얻게하였습니다

바로그해에幼稚園을設立하고本館에서經營하여왔었는데一九二七年四月부터는自立自營케되었습니다
一九二二年가을에는曷嬢이오시어서專務使役者가되여音樂部와教育部를擔任하였습니다

一九二三年初에北監理敎女子外國宣敎會에서는基本金の第一次支拂을하고配當되는每年經常費를負擔하고있으므로嬢을派送하여專務케하였으며長老敎宣敎會에서는하킨에스嬢을專務使役者로派送하였습니다

다음해봄에는有力한朝鮮人使役者張貴蓮、金誠實兩氏를登用하였습니다

一九二三年녀름에으로부터嬢은休暇를얻어歸國하고그해九月에長老敎宣敎會는協同을辭退하고또馬義是嬢은다른곳으로轉勤되고愛道時嬢이南監理敎宣敎會에서任命되고北監理敎宣敎會에서는로렌씨거嬢을本館에派送하였습니다이러케變動이만이생기었으나事業進行에는別影響이없었고一九二四年正月에니르러서는로렌씨거嬢의周旋으로兒童健康部가始作되여女醫玄德信氏와有資格看護婦가勤務하며또兒童診察所가始作되여午前에는尋訪과衛生敎授를하며午後二時부터五時外지에는小兒健康診察를하며또慈母會와小兒無料沐浴도그部에서始作하였습니다

또前부터女子基督青年會가組織되었으나會館이업서서不便을늦김으로本館內의一建物을貸與하였습니다 그會에서英語班과夜學을始作하였으므로本館은이두가지責任을버섯습니다

泰和女子館의 由來

愛 道 時

京城에서多年間宣敎事業에有力히活動하시던馬義是孃은時機를明察하시고京城에있는朝鮮婦人들의家庭方面과社會方面的要求를應하여敎育事業을始作할때가當到한것을確言하셨습니다 그래서南監理女宣敎會에서는一九二〇年九月에朝鮮在留中이시던멤버트監督의指揮를맞아京城中央에位在한泰和館이라는建物과基地를買入하고京城女子界를爲한社會奉仕事業을하기爲하여馬義是孃을派送하셨습니다 그러나建物を곳引受치못하여事業에着手치못하다가一九二一年四月에니르리그基地안에있는여러建物中泰和亭을 처음으로引受하였는데그建物は여러百年前에지은것이며大韓皇帝의寵愛를입은宮女가所有하였던것입니다 馬義是孃은經驗만흔두先生李淑貞、朴貞華兩氏와同伴하여朝鮮家屋으로移舍하여建物を修繕하여整頓한後朝鮮에서처음되는基督敎의社會奉仕事業을始作하셨습니다

北監理敎女宣敎會와長老敎宣敎會에서協同할意向을表示함으로곳깃브게承諾하셨습니다 그러나配當되는基本金과每年經常費를一時에支拂치못하고一九二一年四月브리當分間은兼務使役者만負擔하셨습니다

本館目的의하나는閨中婦女들을그리스도예引導하랴함인故로本館事業은家事方面、智的方面、靈的方面으로난호아서實際的으로손과머리와마음을鍊鍛시키게하셨습니다

事業에着手하야몬저前브리京城市內一敎會에서維持하여오던協成聖經學院을이새機關으로옮기었으며未久에夜學을開始하엿스며조裁縫科、料理科도始作하셨습니다 그런대裁縫科에서는大概婦人과兒童의實用服과男子의簡易服製法을가르치어서主婦의生活를完全케하기로目的하셨습니다 그러나여기서學習한婦人中에는塾練한織工이되어여生計를하는이들도잇습니다 조料理科에서는普通朝鮮家庭에서쓰는器具로

는金剛山電氣鐵道가此處에서起點이되였슴으로此二會社에서는多數의人員을採用하게됨으로各處에서사람이모혀드는대그들의經濟上破滅에우리는特別한方法으로同情하고獎勵할必要가有한줄생각함이다

本人의생각에는此等救濟策으로는農業學校로생각함니다 去年十二月에此問題에對하여一週日間晝夜로여러가지農業에對한各種을特別한講師를請하여敎授하였는데婦人들은養鷄、養蜂、牧場及其他方法을敎授하였습니다

教育事業에對한 큰問題中 하나는 父母들이 自己의子弟教育시키는 것과 갓치 女患의게도 教育을시키기를 힘쓰는 것인데 學校의 男子의數는 女子의數보다 三倍나 되나 女子가 男子와 갓치 同等의機會를얻을 것 같으면 同等程度에處하리라 고 생각함니다

以上 八幼稚園에 二百八十人의 兒童이 收容되어 있습니다

又 七個所의 書堂이 有하여 大概는 每書堂에 教師二人式이 有한대 一人의 報酬는 學父兄後援會에서 支拂하고 第一적은 書堂에는 教師一人만 有한대 同會에서 其報酬의 二分之一을 支拂함으로 朝鮮人敎會와 宣敎師部와 折半式 支拂하게 되었스니 十年間成績이 그 만하면 良好好치 못하다고는 할수 없습니다

以上 書堂生徒數는 二百人中에 男生徒는 女生徒數의 三倍나 됩니다

홀몸하고 獻身한 傳道夫人 十四人이 有한대 一人外에는 모다가 聖經學院卒業生이오 其一人도 開城好壽敦女塾에서 二學年外지修了한 사람입니다

京城協成女神學校에서 本地方으로 卒業하기前에 傳道事業을實習시키기爲하여 學生三人을 派送하였는데 到處에서 歡迎을 받습니다

以上 十四人의 傳道夫人들은 山中에 있는 九區域內 二千平方里나 되는 地方을 巡回하는대 일은 생각하기에는 이와 갓치 小數로 넓은 地方을 巡回하여 엿더케 저희의 事業을 勸當할가하는 疑心도 잊기쉬우나 첫재는 罪人의게 다 만소望이 되시는하나님의 恩惠도 말미암아 感謝를드리는 우리主에 수그리스도에게 獻身하는 精神과 聖經의真理가 科學的敎科書만 될뿐 아니라 믿음과 實行에 確實한 規律이되는 줄저희의게 熱心을주게 됩니다

지나간 數年 동안에 傳道隊가 活動하여 多數의 新信者를 얻었으므로 特別한 도움과 熱心을 낼만한 것을 要求하게 되고 할수 있는대로 各處에 新信者를爲하여 查經會를組織하는中이외다

各村敎會와 큰敎會中 數處에는 傭傭靑年會가 組織이 되어 있습니다

數年前에 水利組合이 設立되야 만흔싸를蚤으로 起耕하였으므로 此가 全鮮으로人氣를쓰는中이오 또한가지

鐵原地方女宣敎事業

魚 源 孃

近十年前에 本人이 安烈醫師家族과 同伴하야 鐵原으로 來住하엿스니 此가 鐵原에 宣敎師住宅이 잇기는 처음입니다. 그때까지 宣敎師는 京城에 居住하면서 鐵原에 事業을 하여 왔섯습니다.

我等은 獨立運動이 잇는 後即時 鐵原에 來하엿슴으로 만흔 區域長들과 敎師들과 傳道夫人들과 其他敎인들이 被捉도 되고 或은 隱身도 하야 사람들이 맛치 牧者일흔 羊과 작치 모다 호터졌섯습니다.

此十年 동안에 女宣敎部에서는 朝鮮敎會와 協力하야 幼稚園八處와 書堂七處와 女子館一處와 地方及 區域查經會와 女宣敎會와 女子基督敎禁酒同盟會等을 組織하엿습니다.

一九二三年에 女宣敎部에서 宣敎師를爲하야 便利한 住宅을 建築하여서 事業에 더 만흔 能力이 生하엿습니다. 一九二一年에 茂雅各牧師私邸에서 同夫人指導下에 女子夜學校를 設立하엿는데 此夜學校는 長足の 勢로 發展하야 一九二四年에는 女宣敎部에서 女子館事業을 擴張하는대 經營까지 補助하게 되엿습니다. 此女子館事業을 進行하는대 男宣敎師所有인 茂牧師舍宅을 使用하게 되엿슴으로 不久에 市內에서 女子事業에 活動할만한 適當한 家屋이 잇기를 渴望합니다.

現在 裁縫科、料理科、夜學校及 幼稚園이 有한대 新家屋을 切望하는 것은 近日과 如히 霖雨期에 幼稚園南便저 近壁全部가 문히져 臨時로 修理는 하엿스나 如此한 것은 金錢만 虛費되는 것이 외다.

金貨五六千弗은 잇서야 此活動하는대 使用할 建築物을 準備하게 되겟습니다.

幼稚園八處中에 五處는 許可를 受하엿고 三處는 아직 未許可中이 외다. 此許可를 受한 幼稚園에는 保姆二人이 有한대 一人의 報酬는 女宣敎部에서 支拂하고 一人은 學父兄後援會에서 支拂하기로 되엿스며 學校에 對한 雜費도 擔當하니 十年以內에 自立할 能力이 有한 줄로 信합니다.

매수하야 현재의녀자관을 건축하고그녀자관이야 말노보혜사의선물로 주신녀자관인교로 일함을 보혜녀자관이라 하였다

그러고전에 사업을 계속하여금년四월에그녀자관에서 성경과 데일회 졸업식이 있섯스며 현재는녀자관 사업을 더욱 확장하야 학과 영어와 재봉과 토리는 전문으로 가르치며 현재는또 영어 휴양부까지 두어서 일반아동사업에 노력하여오는 중이다

元山普惠女子館畧史

쿠 1 피嬢

월산보혜녀자관이래면누구나다우리남감리교회선교사업과관중에하나인것을알것이다

보혜녀자관이완전한건축물로락성이된때는一九二六년九월十五일이다 그건물이락성된때로보아말하

면아직외지력사가매우짧다고하실분이계실런지도모르지만은오늘날보혜녀자관이생기게된그래력을차저

보면은결코그력사가짧다고못할것이다

오늘날보혜녀자관에서하는사업이최초로시작된때는一九〇六년이다 그때에노을씨부인이월산남감리

교회안에무엇이하나잇서야되겠다고하여남촌때때당아래五六칸되는초가집을엇어일홈을반렬방이라고짓

고일주일에몇번식부인들을모하서성경과언문을가라친일이잇섯다 그때에맛춤미국에서외국선교사업총

무알네스잡씨가월산에와서월산에불가불성경학원이하나잇서야되겠다는말을듯고귀국한후에자기개인으

로만흔보조를하엿을뿐만아니라귀부금을만히거두어서보내엿습으로一九〇九년에싸로히성경학원을건축

하야그일홈을알네스잡성경학원이라고짓고一九一〇년에반렬방에서음겨와서성경공부도식히고사경회도

보고또성경학원에서공부하는사람을들식들식근동에보내여부인들을모하서성경을가라치게한결과성적이

매우조해서다시반렬방에다야학교모양으로부인들을모하서공부를식혔는데그결과도매우조해서반렬방에

서는출아서성경학원에난호야공부를식히다가이사업이장래에유망한것을보고녀선교부로부터녀자관을싸

로히건축하라는의론이생겨서一九二五년六월에녀자관건축에착수하야一九二六년九월에필역하야월산디

방대사경회로개관한것이즉현재월산보혜녀자관이다

이보혜녀자관을세운그디로말하면은래성경학원후원이오전일산제터이엇는데그터가높고종용하야녀자

그 때에活動한結果는良好하여敎會와敎人만增加될뿐 아니라三十餘名學生을收容하는書堂도만이設立되었다

宣敎百年紀念會時에春川邑內馬義是孃의周旋으로二萬圓이나들어貌樣이아름답고設備가完全하다고할만한煉瓦製洋屋으로建築한女子館이設立되었다 上層은禮拜堂으로使用하고下層에서는女子事業을하는대至今은夫羅萬牧師夫人이管理한다

現在女宣敎會는地方總務崔敬子氏의活動으로漸々發展되어간다

도마스女聖經學院에서卒業한이中에는有力한女傳道人이만이생겼다

이歷史를詳細히記錄하자면다른사람보다더욱勤實하고責任的으로事業하고忠實한朝鮮人事役者를말아니할수가없다 宣敎師들은저들의幫助者라고할수맞게없다 盧마르다氏는愛道時孃이視務할時부터至今까지일서서는아니될女傳道人이다 池達源、신천봉、兩氏는主의事業에죽기까지忠誠한者들이다

張炳翼牧師는信實하고變함이없는敎役者요高仙항氏는春川女子事業에關係가깊은者이다 그가十八年間이나女宣敎師十二人을關係하였는데女傳道人노릇도하였고食母노릇도하였고愛母노릇도하였다

春川地方女子事業

車 善 孃

春川地方의 女子事業으로 말하면 人生의 軟弱한 것들가지고 하나님의 勢力이 表現되게 하는 것을 날마다 實地로 證明한다

一九一〇年秋期에 호쓰監督에서 女宣敎部와 相議한 일도 업시 愛道時孃을 宣敎師住在處가 세되는 春川으로 派送하야 그 地方內에서 女子事業에 勤務케 하엿다 그리하야 비로소 春川에 女子事業이 始作되엿는데 처음에는 宣敎部에서 그 女子事業을 反對하는 이가 잇섯스나 事業이 漸々發展됨에 따라 反對하는 이도 업서지고至今은 그 事業이 더욱 進歩되며 發展되여 간다

愛道時孃은 茂牧師夫人이 任用하엿든 女傳道人中더욱 信仰이 敦篤한 羅따리아氏와 갓치 活動하야 모든 事業의 基礎를 定하엿고 特別한 村落事業을 만이 하엿는데 그 事業이 驚嘆하리만큼 發展되엿다 前에도 地方巡行하는 것이 必要하엿스나至今은 더욱 必要하며 前에는 駄馬로 巡行하엿스나至今은 自働車로 巡行하게 되엿다 女學校로 말하면 처음에는 學生들이 朝鮮家屋四方八尺되는 마루房에 안저서 始作하엿스나至今은 組織적으로 進歩되여 其中에 總督府認可엿은 學校가 五處인대 設備와 建物이 完全하다 그 學校에서 工夫하는 學生들中에 우리 敎會內에 有力한 敎師된 이도 잇스며 良妻된 이도 잇스며 賢母된 이도 잇다

노이쓰孃이 朝鮮에 來到하는 첫해에 春川으로 派送을 받앗스나 그 翌年에 元山地方으로 轉任되고 本人이 春川으로 派送을 받앗는대 其後一年間 京城培花學校長으로 視務한 것外에는 至今까지 春川地方 女子事業에 繼續視務한다 其間에 春川地方으로 派送앗아 熱心視務한 宣敎師들은 吳利富孃、德許孃、魚源孃、씨시하되孃、으랜들孃、한선孃、퍼리孃、馬義是孃、스미드孃、인대스미드孃은 至今本人과 갓치 視務한다

宣敎百年紀念會로 말미암아 春川地方에는 前無한 大活動이 잇섯는데 그 때에 女子들도 많은 事業을 하엿스며

三 十 年 記 念 報

一 一 〇

子로보인것이다 其時에地方學校에서教師請求가卒業生數에超過한故로아직卒業치 못한學生도教師로補
充하였다 學校처럼經費는적게쓰고結果는만은事業은업다고말하겠다 本校事業이비록크지는못하나以
上에本校學生이朝鮮敎會事業을爲하여幫助함과忠誠하는것을보면可히알것이다

一九二〇年	八〇	一九二一年	一〇二
一九二二年	一四	一九二三年	一二四
一九二四年	一五三	一九二五年	一三五
一九二六年	一〇一	一九二七年	六八

卒業生

卒業生總計는一百三名인데其數를列學하면如左하다

京城協成女神學校入學 一六

上級學校入學 二九

傳道夫人 五

教師 一〇

看護員學校入學 六

出嫁 三七

本校課程은年々이改良하여現在에總督府에서指定한公立普通學校課程과聖經을教授한다 昨年卒業生中六名은好壽敦學校에入學하여熱心工夫한다 統計로보면好壽敦入學生이昨年에最多數이다 또卒業生中若干은南星病院看護員養成所에入學하여卒業한後에民族을爲하여有益한事業을한다 卒業生中京城女神學校를卒業하고主의事業에獻身한이도잇고其外家庭에잇는이도잇는데그家族들의게主恩이豐盛하기를민다

重要記事

일즉一九一一年에宣教會錄에記載된바를보면美理欽學校가要點이되어잇었다 그以後로他學校보다本校에서普通學校를爲하여教師로만이採用되였다 其理由는年齡이適當함인데其實은朝鮮人眼目に既婚女

하는것을鼓吹시키고熱誠과忠實한教師들노말미암아本校事業에好結果가있다

校 長

一九〇六—一九九年

一九〇九—一九一一年

一九一一—一九一二年

一九一二—一九一三年

一九一三—一九一六年

一九一六—一九一七年

一九一七—一九二二年

一九二二—一九二三年

一九二三—一九二七年

在籍生屢年統計

年 數

一九〇六年

一九〇八年

一九一〇年

一九一二年

一九一四年

一九一六年

一九一八年

學 生

一〇

二〇

三五

三六

三八

三六

四八

奇 夫 人

甘 夫 人

카 룰嬢

진스돈嬢

리 드嬢

그라함嬢

幸 吉嬢

芮 吉秀嬢

幸 吉嬢

年 數

一九〇七年

一九〇九年

一九一一年

一九一三年

一九一五年

一九一七年

一九一九年

學 生

一五

二八

三八

三五

三六

四一

四一

屋을校室로使用하였는데此校室은學生三十五名假量밖에收容할수업섰다 寄宿舍는好壽敦學校構外에 있는것을買得하였는데道路越便에잇다 甘夫人이歸國한後即一九一二年에전스른嬢이(至今케진夫人)校長으로監督의派送을맞았스니그것이公式으로始作된派送이다

新築한學校

一九一三年으로一九一六年까지드嬢(至今스미드夫人)이校長으로勤務하였다 一九一五年에日人小學校製로五個의校室이잇는學校를新建築하였다 其建物은木製인데一九二三年까지使用하다가二個의敎室을増築하였스나至今도二個의敎室이더잇서야하겠다 一九一六年即리드嬢이休暇로歸國할時에그라함嬢이一年間校長의職에잇섰다

校名變更

一九一七년에幸吉嬢이校長이되여一九一八년에美理欽學校를總督府學務當局者의要求로好壽敦學校實業部(技藝科)라하였스나宣敎師들은美理欽學校라고불렀다 一九二二年에學務當局者와交涉하야는美理欽學校로許可를得하였다 幸吉嬢은安患년에芮吉秀嬢이校長으로視務한外에는一九一七年부터至今(一九二七年)까지校長으로勤務한다

新寄宿舍

一九二一年에寄宿舍를好壽敦學校講內에建築하였는데寄宿生數가增加됨을싸라寄宿舍가狹小함으로隣接한朝鮮家屋을買得收容하였다 其時寄宿生이六十六名이였다 一九一九年即三一運動의結果로朝鮮人의敎育의急先務인것을先覺한者들노말미암아寄宿生과通學生이增加되였다 現在經濟問題로學生이減少되는것은本校뿐아니라全朝鮮內各學校에影響이잇다

職員會

本校職員會組織은朝鮮人男女七人과日本人一人과校長으로잇는宣敎師로되였다 學生들의熱心工夫

美理欽女學校歷史

幸 吉 嬢

光武十年(一九〇六年)四月에美理欽學校가始作되었는데奇義男博士夫人이自家에서既婚女子八名을募集하여每日敎授하다가朝鮮家屋一現在高麗町二七〇番地로移轉하였다 奇夫人이寡婦와既婚女子를爲하여事業하기로決心한것은尹致昊氏와現在市內貞和女學校々長이오年會가잘아는梁氏夫人의感化를받아서된것이다

最初敎師와學生氏名

最初에美理欽學校敎師는奇夫人과尹致昊氏와金광기氏오學生은梁문의現在元山地方傳道婦人으로서視務하는조헬넌,李에덕,本校를卒業하고現在協成女神學校舍監으로勤務하는金고라前에松都高等普通學校卒業場에서製造監督으로있었고至今은特別히兒童服製造하는尹道羅好壽敎學校를卒業하고女子神學校에在學中인金민희,金란시,金을리아其外에敎師로視務하는이도있고또結婚하여家庭에있는이도있다

校 名

美國에있는婦人外國宣敎部에서메리,헬嬢의紀念으로本校事業을爲하여最初에經費와二人의校費를付送하였다 그런故로宣敎部에서는메리헬學校라고부른다 그러나朝鮮人은最初에英語學校라고도하고또한聖經學校라고도하다가一九〇九年에야朝鮮文으로「美理欽學校」라稱하였스니그音은「메리헬」과近似하게된것이다

位置와校長의異動

奇夫人이休暇로歸國할時까지本校를管理하다가其後에甘夫人이安息年即一九一一年까지管理하였다 一九一一年에好壽敎學校構內로移轉하여前에王來嬢과카를嬢(至今高永福牧師夫人)이使用하던狹窄한家

劃中이다 今年春期에在籍生數는如左함

高等科

一四五

普通科

三三一

幼稚園

八〇

合計

五五六

咸鏡南道內에朝鮮女子高等普通學校로는이學校뿐이다

營嬢이朝鮮敎師一人과갓치音樂部를管理하는데今年에成績이大端히조했다

熱誠있는職員과善良한學

生과後援會의協力으로將來에그學校가主안에서所望있을출切實히밋는다

一九一五—二二年

李 義孃

一九二二—二五年

吳利富孃

一九二五—二六年

王 來孃

一九二六年

吳利富孃

瑪義是孃이校長으로視務할時에年級學校로組織하여一九〇九年에第一回卒業生이났다

一九一二年에其學校는經費問題로數個月間休校하였었다

一九一三年에私立學校의認可를얻어一九一四年에高等科卒業生이났다

一九一五年에高等科는不得已한事情으로因하에停止하고普通科만繼續하였었다

一九一八年에實業學校로다시開校하여幾個月後에다시休校하게되었었다

一九一九年에樓氏建仍金幼稚園이始作되어一九二一年에第一回卒業生이났다

一九二二年에高等科를다시繼續하여私立樓氏建仍金學校로認可를얻었다

一九二三年에後援會에서學校를爲하야큰運動場을만들었다

一九二五年에普通科는후반시스잇취紀念講堂으로移轉하였는데이는南쪽지아年會에서許雅各牧師大夫

人紀念으로建築케한것이아니樓氏建仍金建物은高等科의寄宿舍로만使用한다私立樓氏建仍金學校高

等科로第一回卒業生이今年春期에처음이엇었다 今年六月二十六일에女子高等普通學校로總督府의認可

를얻엇고同七月에는女子普通學校에도認可를얻었다 認可받은後一九二七年春期에高等普通學校第一回

卒業生이났는데卒業生十五名中十二名은敎師로勤務하고一名은梨花專門學校에在學中이요一名은梨花幼

稚園師範科에在學中이요一名은京城女子高等普通學校敎師範科에在學中이다

北카롤리나年會々員의게感謝할것은今年五月에本校의改築費로二萬圓(一萬弗)을付送하여준것이다지

나간九月三十日부터改築에着手하였는데竣工되면現在學生을넉넉히收容하겠다 寄宿舍도新築하려고計

樓氏女子高等普通學校歷史

吳 利 富 孃

至今으로부터二十四年前에 카를孃과 놀스孃이 元山에 女子學校를 設立하는 것이 必要한 일인 줄 알고 一九〇三年에 本學校를 設立하고 카를孃은 校長이 되고 놀스孃은 副校長으로 視務하였다

그 때는 누구를 勿論하고 子女를 教育시키고자 하는 마음이 벌써 노히 업섯는故로 學生을 募集하는 일이 極히 어려운 일이 었다 入學하는 學生들의 계는 먹을 것과 입을 것과 甚至於 冊外지 주었스나 入學한 學生은 다만 十五名밖에 되지 안 었다 그러나 其後로는 年々이 學生이 增加되어 一九〇七年에는 學生이 七十餘名에 達하였다

其時에 學校建物은 些小한 朝鮮製家屋이 었슴으로 學生增加를 싸라 큰 建物과 適當한 設備을 要求하였다 그리하여 學校建築할 豫算書를 宣敎部에 付送하였다 美國北카를이나 女宣敎會會長樓氏建仍金夫人이 其建築費請求함을 듯고 外國宣敎部에 請하여 其建築費를 銀行에서 借金하여 元山으로 付送케 하였다 樓氏夫人이 其利子만 支拂하다가 夫婦가 別世할 時에 其들의 生命保險料로 其借金を 換償하였다 그런故로 樓氏夫人의 朝鮮人사랑하는 것을 紀念하기爲하여 樓氏建仍金學校라 하였다

其間其學校의 校長은 左記宣敎師들이 勤務하였다

一九〇三年 카 물孃

一九〇四—六年 놀스孃

一九〇六年 하운셀孃

一九〇七—一〇年 瑪義是孃

一九一〇—一四年 孚義孃

一九一四—一五年 施美惠孃

樓氏女子高等普通學校

以上에 陳述한 事實과 같은 成功이 잇을 줄이야 누가 筭하였을 것인가 우리 가 잊지 이 事業의 光榮과 主의 나라를
爲하야 救援엿은 生命들과 世上에 殉犧牲의 奉仕를 말하지 아니 할 것이라 이 모든 事實은 永生錄에서 歷々히 드
러날 것이다

本校의 徽章을 보면 환히 푸른 바탕에 흰 별을 그렸다 푸른 빛은 眞理의 表號요 흰 빛은 高潔榮光의 表號니 그 흰
별이 그 푸른 바탕에서 빛나는 것과 같이 高潔과 眞理와 榮光이 好壽敦校門에서 빛나서 朝鮮의 女子界를 에워싼 감
々한 것들을 驅除하고 榮光의 길로 引導할 것이다

好壽敦의 榮譽가 永遠하기를 祝하며 처음부터 好壽敦을 사랑하고 祈禱와 禮物로 도아 주신 諸彦과 오 날과 같은
發展이 잇도록 誠心誠意로 捐助와 祈禱를 繼續의 으로 보내 주시는 諸位의 敬意를 表하는 바이다

同年에普通學校는六年制로延長되니前年에는普通科에서高等科까지卒業함에七年이걸니던것이十年이걸리게되었다 이는教師와學生의修學의機會를더하여주는變更이였슴으로반가운뜻으로이를採用케되었다

一九二六年에는本校構内に幼稚園々舍가落成되니狹窄한곳에서복자거리든幼稚園前校舍는버리고새로지은집으로移設하게되었다 全園舍의二層은普通科教室로使用하고아래層은全部幼稚園教室로使用케되었는데普通科教室은임의너무狹窄하게되었다

一九二七年에는本校構内に在家事科를爲하여校舍를增築하니이增築한校舍가크지못하나과임의깃름과滿足を느끼게되었다

現在高等普通學校學生總數는二百六十一名인데이것을道別로보면十三道中에一道만빼고各道에서모혀들었다普通學校在籍總數는五百名인데學生의大多數는當地住民의子弟이오이를道別로보면다섯道에서모혀들었다고할것이다

幼稚園에는一百五十二名の在籍生이있다

本校學生의學生運動은다른女子學校에比하여뒤지수안는다 肉體、精神、神靈、各方面運動에있어서國內各同等程度에比하여損色이없다

本校出身은上級學校에가는곳마다同窓生間의指導的地位를占領하고敬愛함을받는다

高等普通學校卒業生의總數는二百十二名인데實際에있서々그全部는人類發展을爲하는諸般事業에從事하고있다 그中에는傳道婦人이三人이요女神學校在學生이七人이요其他上級學校在學이三十九人이요新聞記者가一人이요商業從事가一人이요死亡이四人이요教員이七十人이요家庭從事가九十九人인데다相當한生活을하고있다

이와같이짧고不充分한歷史이지만二十三年の時日이걸넠다 時間은짧았었다 그러나그것치짧은時間에

로學校를擴張하기爲하야뿐 아니라現在學生을處置하기爲하야큰校舍를要求하게되었다

本校가創立된지九年만에即一九一三年에야本校의第一回卒業生이나게되었는데卒業生의總數는十八名이었고大概가훌륭한成績으로校門을나가게되었다 第一回卒業生中의一人은只今까지우리敎員의한사람으로視務하고其餘는大概相當한地位를 차지하고活動하는中이다

一九一六年에는普通學校々舍가落成되어從來高等普通學校와한校舍에서지내다가난호여나가니이로因하야高普校에는教室이增加함을싸라서擴張의大活步를있게되었다 그리고翌年에는都市東南에分立하였던兩小學校를好壽敦普通學校와聯合하였다

以上の兩校를廢止하는同時에그代身으로그두小學校舍에幼稚園을設立하였고또好壽敦構内に도적은半洋製의校舍를建築하고幼稚園을設立하였다

一九一八年에는總督府高等普通學校令에依하야學制를三年에서四年으로變更하고學課도싸라서變更하였다 또그해에獨立한禱室도建築하였는데二層은集會室로使用하고아래層은教室로使用하게되었다 이禮拜堂도처음에는대단히큰것같혔스나只今에는너무狹窄한感이있게되었다 이각치校舍의擴張과學制의變更으로因하야朝鮮總督府의指定을맞아女子高等普通學校의確實한認定을있게되었다 當局에서는好意로好壽敦의名義를保全하도록許하여주었으므로그後로우리는「好壽敦女子高等普通學校」란名義를使用하게되었다

當時에그각치學制를變更한것은그後해가감을싸라서智慧있는斷行이었다함을證明케되었스니卒業生들이學務當局의相當한待遇를받게되어上級學校에入學이나여러가지方面에있어서便利를만이있게되매學校의名義는더욱빛나게되고또學校에서도諸方面에있서々學生의게만흔도움을주게되었다

一九二二年에는總督府學務當局에서女子高等普通學校의三年學制를四年으로變更함을싸라서本校에서도創立時代의學制를反復하야四年制를採用하였다

「成功할수록成功이싸라온다」는넛말은意味深長한格言인가한다

好壽敦女學校는創立初부터하나님의特異한祝福을맞아오날에니르기까지成功에成功을거두하는中이다
本校는邦人の要求에應하야創立된것이니米國人이나其他外國의學校와달라서創立初부터學生의自作自給
을獎勵할수가있었다 그리하야入學하야工夫하는學生들의게는처음부터自己네가먹을바쌀을가지고오게
하였다 그러나當時로말하면女學校라는것이처음보는일일뿐아니라不必要하게생각하는便이더만헛슴으
로學校當局에서는學父兄이나保護人の承諾을엇어學生을募集하기爲하야學費를免除하여주거나도아주
를通常으로하였다 本校의所在地인開城은閑寂하고古色이漲溢한古都이다 本校의發展은그位置의힘
은바크다할지니開城은다른大都會처럼사람을誘惑하는誘惑物이적다 그리하야教師나學生이다갓치敎授
와學業에專心하기가容易하게되었다 位置의關係와또創立者諸氏의苦心計劃의結果로本校는오날과같은
發展을보게된것이事實이다 本校의如此한發展이이게된原因이또하나있스니이것은本校의不變하는政策
이그것이다本校가創立된지두해를지낸後로는(短期의一年은算入치아니함)二人의女校長이替任視務케되
였는데다행이그두사람의學校에對한理想이實際에있서々同一하였다 各々그政策과實行에있서々別로큰
變動이업섯슴으로그들이視務하는동안學校의發展은刮目相對케되었다

또한가지本校의幸運이라할것은朝鮮人敎員諸氏의誠心誠意로本校發展을爲하야不絶히勞力함이다
本校의創立當時로말하면學生열둘을가지고開學케되었다는데自然히初等敎育으로始作케되었다 當時에
敎舍다하던것은三間의草家이었스니이三間으로寢室、食堂、敎室로交換하야使用하였다

一九〇九年에只今本館으로使用하는校舍가落成되니當時學生總數는十四名이었다 狹窄하던舊校舍에
서새로지는曠活한校舍로移舍하니놀나운變化가생기게된同時에敎員與學生의歡喜야 形言할길이업섯다
當時에는이建物內에敎室과寄宿舍가한데있었는데空室이만헛슴으로언제나學生이만히늘어서이큰집을다
채울가하였다 그러나이는愚者의생각이었나니오날와서는이집이좁아서여러가지로障礙되는일이만힘으

三十年記念報

一九〇八年
一九〇九年
一九一〇年
一九一一年
一九一二年
一九一三年
一九一四年
一九一五年
一九一六年
一九一七年
一九一八年
一九一九年
一九二〇年
一九二一年
一九二二年
一九二三年
一九二四年
一九二五年
一九二六年
一九二七年

四九人
五八人
七三人
八二人
八九人
七五人
六三人
七三人
一一〇人
一八八人
二〇六人
二一〇人
三四五人
四〇七人
六〇〇人
六五一人
五九二人
六一六人
五一八人
四九二人

一六人
二五人
四三人
五九人
七三人
八四人
八八人
九二人
八五人
八九人
七七人
一〇一人
一二二人
一二七人
一五七人
一六九人
一七七人
二一四人
二六一人

二二六人
二五〇人
三二〇人
三六〇人
三七五人
三七二人
三八〇人
二〇五人
二四七人
二〇四人
一五二人

一九〇八一〇年

芮吉秀孃(校長)

一九一〇一一四年

王來孃(校長)

一九一四一一六年

芮吉秀孃(校長)

一九一六一九年

王來孃(校長)

一九一六一九年

芮吉秀孃(副校長)

一九一九一二〇年

千實羅孃(校長)

一九二〇一二七年

芮吉秀孃(校長)

一九二〇一二七年

幸吉孃(副校長)

普通學校

現在普通學校는 三處에 잇는 學校를 合하여 一校로 擴張한 것이니 卽市內東部、南部、北部三處니 一九〇六年으로 부터 一一年外지는 魚源孃이 主管하엿섯고 一九一一年으로 一三年外지는 申스런孃이 一九一三年으로 一四年外지는 禹理道孃이 一九一四年으로 一五年外지는 王來孃이 各々主管하엿섯 此變更이 有한後 一九一七年에 教室을 好壽敦構內에 移轉하고 高等普通學校長이 兼任하엿섯
幼稚園은 一九一七年에 始作하야 高等普通學校長이 園長을 兼任하엿섯
好壽敦學校生徒數屢年統計

年數

普通科

高等科

幼稚園

一九〇四年

一二人

|

|

一九〇五年

二五人

|

|

一九〇六年

三〇人

|

|

一九〇七年

三九人

|

|

好壽敦女子高等普通學校

好壽敦女子高等普通學校

芮 吉 秀 嬢

好壽敦女學校에 高等普通學校、普通學校、幼稚園의 三部가 有하니 高等普通學校一處、普通學校一處、幼稚園三處가 有함

高等普通學校教室、祈禱室、家事科、普通學校教室、幼稚園一處는 好壽敦女子高等普通學校基址構內에 잇고 其他幼稚園二處는 市內東部와 南部에 在함

其價格은 如左함

高等普通學校講堂

普通學校教室

祈禱室

幼稚園

好壽敦構內幼稚園

家事室

基址代

備品代

計 二十三萬一千七百五十圓

이 學校를 管理하던 宣教師氏名은 如左함

一九〇四—一六年

一九〇六—一八年

高永福牧師夫人 카를嬢 (校長)
王來嬢 (校長)

十萬圓

二萬圓

二萬圓

一千七百五十圓

二萬圓

一千五百圓

四萬九千一百圓

一萬七千六百圓

열매가 되란 말이다

培花의校票 四形안에靑紅太極으로바탕을하고P.W.S.三字를한것으로드러내인것이니太極은朝鮮을 뜻한것이오赤은熱心靑은勇氣白은平和를뜻한것이오圓形은모든것을包容해야하나를完成한다는뜻이다

二、光熙門學校

隆熙元年(一九〇七年)에男子十人으로開校하였는데當時의目的은特別히織組業하는家庭(光熙門內에 있는목치는織業人이特別히만홀)의子弟의게修業할機會를주기爲하야設立하였으나그러나얼마아니되어女學校로變하였다 二十年間該部近處兒童의게裨益이매우만헛다 漸々優良한敎員을招聘하야完全을圖謀하였으니校舍가업서서禮拜堂下層에서敎授하니禮拜堂에도困難하고學校에도困難이다 大正十四年十一月十七일에認可를엇어서四學年制로하였으며現今在籍生은百四十八人이오今日外지에卒業生은五十七人이다 學父兄會에서學校를熱心으로幫助하는中이며따라서敎會도만이라도아준다 光熙門敎會와學校에서는校舍하나엇기를매우苦待하는中이다

三、水標橋幼稚園

大正十二年(一九二三年)二月二十二일에텐실네夫人이設立하였다 現在在籍生이三十四人이오이때外지에完了生이四十二人인바敎會에도움이되고敎會와兒童家庭間에連絡하는媒介가되었다

四、協成普通學校

大正四年(一九一五年)一月에長監兩敎會聯合으로經營하게되었는데現今女子部만在籍生이一百九十人이오女子部の卒業生이四十人이다

培花女子高等普通學校在籍生이一百八十六人이며培花女子普通學校在籍生이四百七十五人이며培花幼稚園生이五十八人이니合七百十九人이며每日培花學校基地內에出入하며敎育을받는터이다

其外에光熙門學校在籍生이一百四十人이며水標橋幼稚園兒童이三十二人이며協成普通學校生이一百九十人이니總合一千八十九人이며南監理敎會經營하는學校에서敎育을받는中이다

培花女學校其他附屬學校의由來

다 勿論이것이 할 만 한 일이다 그러나 學校에 在籍하여 잇는 그生徒로 그 學校에서 適宜한 宿所를 주지 못하고 共同社會의 으로서 들러는 것이 意味가 적은 일이다 病은 未然에 防止하는 것이 制生이다 女學校의 寄宿舍는 女子青年의 모든 誘惑의 砵를 未然에 防止하는 것이다 培花의 寄宿舍는 生徒가 自費하고 炊事凡百을 生徒가 自治하며 다만 敎員中으로 그 實行事務를 指導할 責任者가 一人이 잇을 뿐이니 生徒의 第一種共同的 又是 治産的 訓練을 주는 善點도 잇다 以上 몇가지는 寄宿舍를 擴張할 必要를 말한 것이다

培 花 의 特 色

至今까지 培花의 卒業生은 百六十人인데 四十六人은 敎員이오 四十二人은 上級學校에 修業中이오 一人은 女神學校에 入學하고 一人은 看護婦요 一人은 新聞記者요 一人은 商業이오 六人은 死亡하고 六十二人은 家庭을 治理한다 엇던이가 培花學校는 主婦를 기르는 學校라고 하였다 主婦의 힘이 이 社會의 基礎를 닦는데 如何한 偉力이 잇는 이 만치 主婦로 養成하는 것이 學校의 큰 責任이다

現今 培花女子高等普通學校生徒는 朝鮮十三道에서 골고루 모혀들었다 培花學校는 全朝鮮의 으로서 되었다 이學校는 一般校友가 相助하여 된 學校이다 各職員은 熱心盡力하고 人格과 資格이 豊裕한 人格者들이며 學父兄들은 直接間接으로 學校를 熱心幫助하는 中이다 朝鮮안에서 이보다 더 나은 女學校가 없다 고 하리 만치 되었다 卒業生이 上級學校에 入學할 때는 該校에서 잘 배워 주며 또 한 入學後에 成績이 大槪良好하며 敎員으로 간이는 敎授에 稱讚을 받는다 二十九年間에 이學校가 社會에 利益은 다 記錄할 수 없다 學校가 直接으로 卒業生들이 間接으로 社會에 貢獻한 것이 만다

培花의 校名은 尹致昊氏가 擇한 것이라 한다 培花는 뜻을 培養한다는 意味이니 뜻은 피어 잇을 때에는 빛과 향과 로사람의 感情을 興起케 하나니 心志에서 나오는데 理想과 事爲에 發露되는 業績이 이 培花女性의 香氣와 빛이 되야 朝鮮民族이 感情을 向上시켜서 敎化의 原動力이 되라는 말이다 뜻은 여러 進後에 보기도 조코 쓰기도 혼열매를 만이 맺는 것이다 지나간 자리마다 그 母性의 힘으로 朝鮮의 子女가 幸福의 結果를 잇을 것이 培花女性의 死後榮光의

大正十六年(一九二七年)一月에新築校舍로移轉하였다

當時移轉時에職員과生徒가高等普通學校普通學校를勿論하고모다喜悅이充滿하였다 이는高等普通學校에서校舍로가는것뿐이오普通學校는집을좀더넓게쓸수가있을뿐 아니라舊校址(內資洞)에分置하여잇던學級이한곳으로모히는것뿐이엇다 이것은米國女宣教會特別祈禱主日捐補로되엇슴으로雙方에서祈禱한結果인출알고더욱靈的能力이學校안에充滿하여보이엇으며職員들은이校舍가所願에適合하게된것을더욱滿足히녀인다

다만普通學校에는教室이아주狹窄한것이遺憾이다 그안에잇는幼稚園을싸로分離하고事務室한間만더잇스면그런대로지날수가잇겠스나아직實現이되지못하였다 이것이實現된대도集合室이업는것이大困難일것이다

이培花에는꼭잇서야할것이두어가져잇다 첫째는祈禱室이다 祈禱室은高等普通學校、普通學校、幼稚園三部가함께모힐만한廣大한建築이라야하겟다 (1)普通學校로말하면屋外祈禱會로보지아니할수업게되는데夏天에는너무더웁고冬日에는치워서困難이고其他風天雨日에는廢止하는 法개업다 (2)高等普通學校로말하면現今使用하는祈禱室은겨우現今在籍生은收容하는데明年에生徒가늘고보면到底히收容할수가업는形便이며 (3)每日三十分祈禱會는生徒로서靈的修養과人格向上에莫大한裨益을주는것이며이祈禱會時間에多大한有益을받는것은卒業生들이恒常證明하는터인즉絶對로廢止할수도업는것이며 (4)各種禮式이며七百餘名學父兄을가진父兄會라던지其他集會에場所關係로人數를際限케되니交際와連絡이圓滿히되지못하는것이一大缺點이다 以上몇가지로서祈禱室設置의必要를말한다 둘째는寄宿舍이다 培花寄宿舍는두번식이나늘리어서겨우不完全한現存建物을잇었는데只今生徒가滿員이다明年부터는學校로차져오는生徒를다收容할수가업게될터이니이것이큰問題이다 의결서留學오는女子들이宿所關係로誘惑과罪過에빠지는일이頗多한이때에或共同宿所를지어서救濟하는것이基督敎의한事業이라고主唱하는이도잇

브리宣教會에서校舍新築費로補助하여 주겠다는內許가 있엇으나宣教會方針은內資洞舊基址를賣却하여야
라 하엿다 그러나 그基址는願買者가 없고條件때문에他方法으로金錢을周旋할길까지 없게 되엿다 그럼
으로 그基址있는것이 도로히新築校舍實現에妨害가 되엿다고 할만치 되엿섯다

大正十一年(一九二二年)四月에運動場을治平하고 레니스其他運動을獎勵하며體育을改善하엿다

同年十二月에在來校舍二層우에第三層과第四層을(天井室)築上하여翌年一月二十二日브리此教室을使
用하엿다

大正十二年(一九二三年)春에高等科五學年을廢止하고學則其他諸般規則을變更하기로하여同年秋에制
定實施하엿다

同年秋期브리高等普通學校認可를맞을準備에着手하엿다 (1)十一月一日에弼雲洞十二番地에있는八百
六十六坪되는基址를買收하고 (2)建築費及設備費를宣教會本部에請求하엿스며 (3)翌年四月(一九二四
年)에有資格敎員을數人招聘하엿다

大正十四年(一九二五年)二月十四日에培花女子高等普通學校認可願을提出하여同年三月二十七日에總
督齋藤實子の認可를받고校名을培花女子高等普通學校라고改稱하엿다

同年四月三十日에認可를받아서普通學校를分離하여培花女子普通學校로하엿다

同年에約萬圓價値의博物標本及理化學機械를새로購入하엿다

同年十月二十日에新校基址에平土를開始하여大正十五年十二月에延坪六百二十一坪의新校舍가竣工되
엇스며同月二十日에新校舍에서 처음集會로白크리스마스祝賀式을舉行하엿다

(白크리스마스는室內에裝飾과禮物授受等을廢止하고金錢과物品으로捐補하여救濟事業에쓰는것을云함
이니그때에職員과生徒(普通學校)外지가捐補한金額이八十餘圓에達하엿고此金額은光州癩病院에付送
하엿슴)

培花女學校及其他附屬學校의 由來

썩 이嬢

南監理教會女宣教會를 처음으로組織한 몇사람이宣敎事業에는敎育이 필요한 것을 깨다라宣教會에敎育部를 두고學校設立을實施하였다 이일이 매우深謀遠慮에서 된 것인 줄을一般敎會가認定하며 따라서感謝함을 마지 아니하는 것이다 南監理教會女宣敎會敎育部는 그社會에서設立한各學校의沿革으로組織이 되고各學校의沿革을綜合하는데는學校設立順으로記載하는 것이 조출출안다

一、培花學校

光武元年(一八九七年)에支那蘇州로서北米合衆國南監理教會女宣敎師 캄벨夫人 (Mrs. Josephine P. Campbell) 이宣敎를開始하기爲하야朝鮮으로와서翌年即光武二年(一八九八年)에京城西部仁達坊古洞(大正三年七月一日에內資洞七十五番地로變更함)에家屋數棟을買收하야校舍를準備하고同年十月二일에學校를設立하였다 이것이即今日培花學校로써 그時에生徒는八歲少女五人이오學級은一級이오敎師는二人이오學科目은國文과漢文뿐이였다 當時에米國南카롤리나 (South Carolina)의少年少女들이若干의補助金을 보내준 일이잇었다 그것이特別한印象을 주어서當時學校일홈을「카롤리나」學堂 (Carolina Institute) 이라고 지었다 至今까지도宣敎會에서는 이일홈을 더慣熟하게 쓰는 것이다

그後 얼마 지나서生徒가二十一人으로增加되었다 當時々代는一般으로社會가頑固하였다 좀점잔라는家庭父母로는거위다女子의學校敎育을反對하였다 그럼으로二十一人은거위다當時朝鮮의下流家庭에서 왔던 것이다 그러나그後 얼마 아니 지나서中流以上家庭에서도次々女子의敎育의必要를覺悟하고만이入學시키여共學케하였다

一九二二年에米國遊學을하고歸國한尹永善氏는牧畜事業에趣味를가지고松都高等普通學校와合力하여牧場을始作하게되엇스니資本金의半額은學校에서負擔하고또基地를내엇으며또資本金의半額은尹永善氏가負擔하는同時에牧場事務를義務로管理하며支配하게되엇다 아직까지利益이그事業으로브터생긴것은업스나營業的으로보드래도압호로만흔利益이있을줄을알며또現在에도開城市民의게만흔有益이있는출생각한다

學 生 事 業

松都高等普通學校內에學生會들이잇스니一은學生基督青年會오二는校友會라 學生基督青年會에서는저희들의可能한範圍內에서宗教的事業과社會的事業에用力하며校友會에서는運動部와文藝部와庶務部와宗教部の四部로分하여校內學生의기關한여러가지事業을自治的으로進行한다

一 조출출노아노라 『一九〇九年八月에 한중(僧)이悔改하고敎人이 되어織造하는 것을 배운後에敎師가 되어朝鮮製와日本製의足踏機로織造하는 것을 가르쳤다 學生들은 이러한機械로 여러가지織物織造하는法을 배웠다 一九一一年에載壹義氏가織造工場에對한經驗이多少間있었으므로實業部를擴張할 것을研究하였는故로結局은그의紹介로電氣機械九臺를注文하여一九一三年에設置하였다 日本서오는두접실과獨逸서오는染料를使用함으로第一아름다운織物을產出하게되었으니 이것은東洋에있는外國人들이大端히조하는것이다 學生들이이것을織造하여利益으로팔게되었다 三年間은이實業部가實業學校로經營이되어서多數의學生들이織造하는것이며染織하는것이며其他關係되는것을工夫하였었다 그리하여다른部에있는學生들도下學後에는勞働하여金錢을多少間버는일도있었다 一九一六年에이實業學校는임시치고그때부터工業部가생겨서工夫할機會가있는學生들노하여금學費를벌어工夫하게하는松都高等普通學校附屬實業部가되었다

여기에良好한成績이있었으니學生의賃金은各個人이버는대로맞게規定이되었었다 그럼으로學生들노하여금實業과相助의習慣을養成할만한조흔機會가생겼다 勞働하여工夫하는學生들의卒業期限은本科生에比하여年數가만히스나勞働의價値와實業的習慣과自由의思想과相助의精神을養成게되는것이他學生에比하여特別한것이라고할것이다 一九一六年九月부터一九二一年十二月三十一日까지의實業部에서學生들이勞働한賃金을支拂한金額이一萬九千五十七圓六十錢이며主任敎師의日給을除한外에는이部에서經費를自擔하고도餘裕가있서設備을더하게되었다 一九二〇年으로부터二一年에새로히實業部建物을하나더建築하고電氣機械十六臺를더購入하여設置하였다 이實業部에서產出되는織物은世界的으로사는사람의게直接小包로付送한다 이實業部에서勞働하여工夫하고저하는조흔青年의數는可히헤아릴수가없다고하여도過言이아니겠다 이實業部는이學校의特色이되어가는同時에한가지障礙되는것은維持하는金錢이不足한것이다

王永德博士

一九一四—一九二〇

奇義男博士

一九二〇—一九二一

王永德博士

一九二一—一九二二

尹致昊博士

一九二二—一九二五

魏任世碩士

一九二五—一九二六

申愛道學士

一九二六—現在

申愛道校長께서는今年이安息年인故로四月十四日에開城을 떠나歸國하여十五六個月을쉬인後一九二八年秋季에朝鮮으로 돌아올豫定이다 그 동안에는副校長인林斗華牧師가校長代理로視務하게 되었다

職 員

現在職員의數는十五人이며現在敎員中一人을除한外에는모도다總督府에서認定하는有資格敎員이다 設備에對하여는中等學校程度에比하여過히損色이없을만큼施設된것은一般이認定하는바이다

現 在 學 校

이學校는現在에세學校로난호였스니 松都高等普通學校며第一松都普通學校며第二松都普通學校니라 松都高等普通學校今年度統計表를보면本科生이三百二十九人이고半工生이三十一人合하여三百六十人이며今年度豫算은三萬三千圓이며第一松都普通學校는今年在籍生이五百三十五名에敎員이十人이며今年度豫算은八千一百四十圓이다 第二松都普通學校는今年在籍生이三百七十一名에敎員이六人이며今年度豫算은四千二百圓이다

實 業 場

松都高等普通學校附屬實業場이잇스니 그것은本來學生들의게實業을가르쳐출目的으로始作한것이다 實業場에對하여니야기할진대이學校에오래동안校長으로계시던王永福博士의記錄한바를引用하는것이第

이卒業生中에서엇던이는敎役事業에從事하며엇던이는醫學을工夫하여醫師가되엿스며엇던이는敎師엇
 던이는農夫엇던이는書記엇던이는實業家엇던이는他處에서아직工夫를繼續한다 卒業生外에도이學校에
 서敎育을맞고社會에나가일하는사람도多數이다

校 長

過去二十年間에校長의重한責任을지고視務한이들은如左하다

尹致昊博士

一九〇六一一九一二

奇義男博士

一九二一一一九一四

一九一五	九	四二
一九一六	六	四八
一九一七	六	五四
一九一八	二五	七九
一九一九	一五	九四
一九二〇	〇	九四
一九二一	二九	一二三
一九二二	一八	一四一
一九二三	〇	一四一
一九二四	二九	一七〇
一九二五	三七	二〇七
一九二六	六九	二七六
一九二七	九二	三六八

三 十 年 紀 念 報

八四

第一松普

一九一八

八千圓

理化學室

一九一八

一萬圓

朝鮮製寄宿舍

一九一九

六千圓

第二松普

一九二〇

二萬圓

實業場(二層)

一九二〇

一萬六千圓

發展室

一九二一

八千圓

本 館

一九二一

七萬五千圓

雨天體操場

一九二三

一萬圓

雨天體操場은尹致昊氏가本校々長으로視務하실때에寄付하여 지은것이다

學 生 의 增 減

一九〇六年十月三日開校時에는在學生이十四人이엇스나해가지남에싸라學生數도増加되여現在(一九二七、六、二〇)에在學生이一千二百三十五名이나此는普通科와高等科를合한것이라

結 實

四年이지나가매學校는結實하기를始作하엿다茲에每年卒業生數를示하면如左하다

人 數

總合數

一九一〇

一〇

一〇

一九一一

一七

二七

一九一二

〇

二七

一九一三

三

三〇

一九一四

三

三三

까지自由롭게지내기를바라는것임니다 그애가米國에잇을때에제할수잇는대로만배호라고나는말하엿고또그애는내가알지못한당신의게愛護를받게되엿습니다 얼마後에당신이그애를내게로돌려보내시매그애는똥사람이되여恒常正直한길을밧게되엿습니다 至今내가그애를당신의게로돌려보내여그事業을맛게할터이며내가그애에引繼하엿던모든責任을다시맛게습니다」그럼으로내가그의犧牲的精神에對하야만은感謝의禮를하고큰事業을爲하여人物을寄付하는것이金錢을寄付하는것보다더 나은것을말하교또그의子弟가米國人과朝鮮人사이에서서모든交通의큰機關이되기를바란다고하엿다 우리의面會가똥난後에우리는집을싸나왓스며그는自己의子弟를차저임의作定한바를正式으로宣言하엿다」

敎 舍

學校가처음으로始作될때에는紅蔘製造하던紅蔘幕을敎室로使用하엿스니그것은現松高運動場東北에잇섯다 이蔘圃幕을敎室로만使用하엿을뿐아니라暫時동안禮拜堂과病院으로도使用하엿섯다 一年以內에學生의數가增加하여二百名이나됨으로그紅蔘製造室은이多數한學生이工夫하기에狹少한場所가되엿다그럼으로二十間假量되는臨時敎舍로移舍하엿스니그臨時敎舍는竹柱로지는草家이엿스니現在石製敎舍가서잇는곳이엿섯다 그러나日氣가치워짐을싸라臨時敎舍에서거을을지나지못하것는故로宣敎師들이多年間살던朝鮮製瓦家로옮기엿다 이집은「고무집」이라는別名을가지엿스니그理由는形便을싸라출이고늘임이러라

一九〇八年에學校는비로소三層石製敎舍로옮기엿스며그後로는石製의만흔敎舍가생기엿스니그數와建築年數와價格은如左하다

建築物

建築年數

價 格

石製寄宿舍

一九〇八

一萬圓

實業場

一九一二

一萬圓

게交涉하매 그는그事業着手에懇切한마음은잇스나法律以上인朝鮮의固有한風俗으로말미암아事實上着手하기는어려웠섯다 그는長子임으로韓國風俗下에서父親예로브르財產을引繼하는것이며家庭의責任을맡게 되엇다 처음에는이러한障礙를이기기어려웠스니이는 그가財產을생각하여그리함이아니오다만그의地位로써自己의家庭責任을써나는것이이러한事業의責任을맡은後에도리히妨害될가念慮하였슴이라 그가遺憾의말을내게할때에「나는내아버지집에長子된것을집히遺憾으로생각합니다」라하였다 더욱困難한點은韓國風俗에父親이죽기前에그長子의게여러가지를다引繼하는風俗이잇는데이러한引繼를尹大將이벌서自己長子의게引繼하였슴으로尹致昊氏는長子의責任을맡게되엇다 數日間을우리가서로니야기할때에尹致昊氏가내게마즈막으로말하기를한가지될수잇을듯한것이잇다하였다 萬一그의父親이自發的으로그의게自由를준다면그困難한點을免할수잇다함으로내가이것을尹大將의게紹介하기로하였다 東洋風俗을알지 못하는이는이러한意見提出이아버지와아들사이에엇더케될것을깨닫지못할것이다 그래서나는거의對한承諾이잇스리라라는생각하지못하였다 이러한일이잇슴으로말미암아그家庭에엇더한關係가잇슬는지알지못한外담에나는그責任이얼마큼무거운것을느끼게되엇다 何如間말은하여보리라라고作定하였다 萬一되면나의親友여나의弟子인尹致昊氏가이러한조흔奉仕의生活을自由로할수있게될것이다 그에게尹大將은出他하여開城에잇는親戚을訪問하는中에잇섯다 그림으로미술회가뛰나는날에開城으로오면만나리라하는希望中에開城으로오기를作定하였섯다 그러나遺憾되는것은우리가開城에到着하매 그는山城으로避暑를갓섯다 그날은終日로雨天이잇섯는故로開城서무게되엇스니내가朝鮮잇는동안에그를만나지못할가하야念慮하였다 그러나그와反對로그날저녁에그는開城으로도라왔섯고그잇흔날아침에나는나의目的을품고그를訪問하게되엇다 나와同行한河鯉泳牧師와全約瑟牧師와奇義男牧師이三人中奇義男牧師가通譯하여서나는 그事件을明白하고도힘있게老人의게紹介할때에그는듣고못기도만이한後마즈막으로이러케말하였다「그에는나의長子요또나는至今年老하여家庭에對한모든責任을長子의게引繼하고나는죽을때

靑年들의게로브터陳情이들어올때에即時承諾하게된것이다

最 初 校 長

一九〇六年에 캔들너監督이朝鮮에왔을때에學校設立하기를願하였으나이에 도設立될學校의校長을누구로할가하는것이問題이엇섯다 이學校의校長됨에第一適當한사람은尹致昊氏인줄로생각은하였으나엇더케그이의承諾을엇어슬가? 거기에對하야는 캔들너監督이年前에 쓴冊子에잇는句節을引用하는것이第一조흔출노안다 「靑年敎育事業에對하여임의느것고느큰結果로말미암아우리가苦痛當하는點도입지아니하다朝鮮人事業者가다스지못함으로速히發展되는어린敎會를도라보지못함을遺憾으로생각한것이다 萬一내가이것을延期하고저하는마음이잇을지라도到底히延期할수는없다 形便이事業을始作하게되엇스며또나는하나님께感謝하는것은나로하여금事業을始作하게함이라 十五六前에내가모리大學校長으로잇을때에尹致昊君이이學校에와서工夫하게되엇섯다 君은그機會를利用하여工夫를熱心으로하고몇해後에自己故國에도라가서自己同族의게奉仕함에適當한人物이되엇스며또한 높은地位를占領하게되엇다 軍部大臣의子弟요또는그當時에다른사람이가지스못한資格을가지엇슴으로政活界에出身하게되엇다 그럼으로過去十年間에韓國皇帝의命令을맞아여러가지비율을하게되엇섯다 그는韓國에서露西亞皇帝即位式에보내바代表中一人도되엇섯스며學務部에서도視務하엿섯다 또는外部大臣代理를본일도잇스며近者에는外部大臣에薦擧가잇섯스나그薦擧를謙遜히辭讓하엿섯다 처음브터그는自己나라에그리스도精神下에서學校를設立할必要가잇는것을감히느기엇다 數年前에그와그의父親이各々千圓式寄付하여學校를設立하는基礎金을始作하엿다 當時에敎會當局에서는學校設立할機會를엇지못하여그金額을貯金하여주엇다 다른적은寄付金과合하여이金額은三千餘圓에達하엿다

내가朝鮮事業을만이視察하기前에即時이敎育事業을始作할必要가잇다는것을自覺하엿다 그러나尹致昊氏가그事業을맞지아니하고는그事業을委任할人物이업섯다 거기對하여만은祈禱와生覺을한後에그의

開城은高麗土氏朝의首府가되여五百年間이나繁華하던大都市이며朝鮮半島의中央이오京城서北으로五十英哩假量이다 開城은南監理教會에서布敎하는區域內에第一큰곳이다 이都市北部松嶽山麓에四萬二千餘坪의아름다운營은朝鮮內에서싸지수아니할만한이學校의校地이다

始 作

一九〇六年十月三日에韓英書院이正式으로開校되고尹致昊氏가校長이되며王永德牧師와그夫人은敎師가되였다 그러나그前一九〇六年正月에王永德牧師와奇義男博士와高永福牧師가英語와算術을가르치기爲하야禮拜堂基地內에잇는적은朝鮮製家屋에서夜學을始作하였다 그러나이것은오래繼續되지못하고王永德牧師와그夫人이朝鮮青年十餘人을모하自己집에서英語가르치기를始作하였다 一九〇六年夏에켄넬監督이朝鮮에오시여朝鮮宣敎年會를九月에京城에서열었다 그會가뒀나기前에王永德牧師가가르치던英語班學生中三人이上京하야學校設立하야달나는陳情書를監督의게들이었다 이것이朝鮮青年들의工夫하기를願하는것을나타내었다(그陳情書를가지고한三人中一人은現在本校敎員인李常春先生)監督은저희들의要求를即時들어주게되였다 그러나이것이學校를設立하게된第一原因은아니었다 尹致昊氏가메르大學에서學窓生活을할때부터朝鮮青年의敎育을爲하야만이생각하였었다 一八九三年에尹致昊氏가在米時에메르大學校長켄넬博士의게便紙하야朝鮮青年을爲하야그리스도精神下에서敎育機關을設立하야달라고請願한일이잇었다 「이學校를設立함에基礎金으로金二百弗을켄넬博士의게부치고그後에二百五十弗로增額식히고米國을떠나東洋으로도라왔다」그림으로朝鮮內에서青年을爲하야敎會學校를設立하야되겠다는생각은一八九三年에尹致昊氏가몬저생각한것이다 至今까지氏의그리스도의生活한것이며自己의同族을사랑하는것이며自己의나라를眞心으로사랑함에對하야하나님께感謝를올리는바이다 켄넬監督이尹致昊氏의請求를니저바리지아니하고監督이되여朝鮮에나온後에이學校를設立함에對하야朝鮮

松都高普의 由來와 現狀

林 斗 華

南監理教會에서朝鮮에宣敎事業을始作하기는다른敎派에比하면十年이나뒤지었다 中國에서宣敎하던李德博士가一八九五年에비로소朝鮮을視察하러왔었다 그러나그前에米國에서工夫하고도라온靑年이있서여러朝鮮人의模範이되엿스니靑年은中國에잇을때나米國에잇을때에監理教會學校에서工夫하엿슴으로只今이時機가南監理教會에서朝鮮內宣敎事業을始作함에適當한機會인줄알고氏는米國에잇는親友들과中國에잇는宣敎師들의게朝鮮內에宣敎事業을作始하여달라고자조便紙하엿었다 그럼으로李德博士가朝鮮에오시여視察하는同時에朝鮮內에宣敎事業을即時始作하는것이必要한줄로알고總宣敎部에그렇게報告하엿다

이에宣敎部에서宣敎事業을始作하기로作定하고中國으로派送하여宣敎하던李德博士를一八九六年에高永福牧師를一八九七年에朝鮮으로派送하게되엿다 저희들이朝鮮에서宣敎事業을即時始作하고尹致昊氏意見에依하여開城을中心地로삼게되엿다 그러나男子敎育事業은宣敎事業을始作한때로부터十年後에야始作하게되엿다

一、開城內男子敎育事業

韓 英 書 院

南監理教會宣敎部에서經營하는朝鮮內男子敎育事業에對하여생각할진대우리의마음과생각이自然히前韓英書院을생각하게된다 韓英書院은其後에校名을긋쳐서中學科는松都高等普通學校라稱하고普通科는돌로分하여第一松都普通學校라稱하며第二松都普通學校라稱한다

三 十 年 紀 念 報

七 八

그맛에 초하서 샅다가서 당선생이 그것을 보고 못 쓸책이라 고하여 五려식이나 짜라와서 물녀가는 아희들도 잇섯 습니다

시간이지났습으로 더 말할수 습니다 결말노 말할것은 원산에서 병이나서 원산병원에 입원하여 복부틀수술하고 꼭죽을알았더니 하나님의은혜와여러형제자매의도움으로 병이 낫고 오늘까지 무사히 살아 잇게 되었으며 오늘 또여기서 여러분압해말하게 되여 참으로 감사하는 바이올시다

엿는 고로 모다 사람이 방안에 드러 안졌는대 그때는 넷날이라 서울 사람이 넷가 두려 위하는 모양이 잇기로 내가 그
눈치를 알고 나는 그대집에 큰복을 가져왔스니 밧으라고 하면서 전도를 하엿습니다 그러닛가 전도를 잘 밧았습
니다 거기서 밧는 사람이 몇치 생겼습니다 그래서 교양읍에 교회세를 왔는대 그때 윤치호씨가 三十원을 주어
테배당을 지엿습니다

그 후 한번은 구유탄 일을 당하였는대 파주에 교인은 몇치 잇스나 교회가 업는 고로 신자들이 교양으로 구유탄
일을 직히려 갑니다 그때 파주 신자들이 교양 교회에 가서 교회가 흥왕하는 것을 보고 와서 다른 곳에서 저러
케 잘 밧고 교회가 흥왕하는대 우리 고을에는 이리케 우상만 섬겨서 안되엿다 고 하면서 사직단을 모다 허려 버렸습
니다 그때에 그일 노한 사람은 관령에 잡혀서 수원까지 가서 三년 동안이나 징역을 한일도 잇섯습니다

그 후에는 개성으로 가서 교영복목사와 갓치 일하였는대 일을 마지 아니하여 하의목사가 와서 병원을 열시
하여 오전에는 병원에서 도아 주고 오후에는 책을 팔며 단녔습니다 그때 어니날을 물론하고 복음十여 권씩 팔지
안는 날이 업섯습니다 그런데 복음을 팔때에 하로는 엿던 사람을 밧나 그 사람의 재채를 다섯권을 팔았습니다 그
잇흔날 가서 또 책을 팔때에 다시 밧났습니다 그때에 그 사람이 나를 보더니 작고 어대들가지고 하기로 쓰라가
가어 느슬집으로 드러가더니 내게 술을 권함되다 그래서 처음에는 거절하였스나 나 종에는 그만한 잔밧아 먹었
습니다 (만장대소) — 그러케 내가 한잔 먹고 나뵈가어 제산책을 두권 만물너달나고 그래요 (만장대소) — 그
러나 그 사람이 지금은 잘 밧습니다

또 그 후에 한번은 개성 남문통에 가서 전도 하면서 우상을 섬기지 말나고 말을 하엿더니 엿던 사람이 술에 잔두
취하여가지고 되지 못함 놀이와서 개성 사람을 이리케 멸시하느냐고 하면서 내게 달너들었습니다 그때에 밧침
웬 사람이나 오더니 그만내게 달너드는 사람을 이썸저썸쳐서 그 사람을 쓸어내 주어 화를 면할일도 잇습니다 그
후에 하의목사와 갓치 병원에서 보든일은 그만두고 더방으로 다니면서 순전히 전도만하고 책을 팔면서 순회를 하
엿는대 엿던 때는 서당에 글너는 아희의게도 전도 하엿습니다 그 아희들은 여러가지 밧기로 꾀만든 책을 보고

三 十 年 間 經 驗 談

金 興 順 牧 師

이것은九월十일오전에거행한효선남감리교회창립三十년기념축하회시에김흥순목사께서말씀하신것을대강필기한것입니다

교제가지난三十년동안에경험한것을니야기하려면몇날을두고하더라도다못할것입니다 그래서오늘이시간에는대강만니야기하게되겠습니다

그런데교제가처음에일하는데로말하면그때는참호랑이담배먹는데이을시다 그런고로뜻기예이상한말도있을줄입니다만은미리량해하여주시기를바랍니다

교제는一천八百九十五年六월一일에예수를밋고그해十月一일에세례를밋았습니다 그후로오늘날까지단년곳으로말하면경성에서개성으로가고개성에서김화로가고김화에서이천으로가고이천에서김화읍으로가고김화읍에서원산총리로가고원산총리에서안변으로가고안변에서홍천읍으로가고홍천읍에서원산덕원으로가고원산덕원에서가평읍으로가고이변에또가면한열번돌되겠습니다 그래서남감리교회디방은거위다단너보았습니다

교제가데일처음에전도하려간곳은고양읍인데거기한려판에들어서열심으로전도하던누가말하기를성직플김은양이라는사람이 예수밋을듯하니가보라고해서그잇흔날아침에그사람을차저가본즉그사람은한은인데「나무아미타불」을하고잇셨습니다 그대「나무아미타불」을부르는자미가엇더냐물어본후에전도를하엿습니다 거기서종일전도한즉그대는이가또주막집김억실이란사람의게가보라고하는고로가서맛나보고전도한즉벽제윤성근이라는사람을차저가보라고해서그사람을차저갔는데거기가본즉그때는겨울이

세우도록 하여 달나는 통신을 몇 번 보낸 일이 있겠습니다

十月十二일에 나는 서신한장을 받았는데 그것은 래일 아침엔드릭스 감독과 리덕박사가 통산에 도착한다는 서신이었습니다. 그때는 철도가 열렸는 고로 인천에서 배를 타고 통산으로 건너던 때입니다. 나는 그날 새벽에 통산으로 나가서 그들이 오기를 기다리고 있노라니 가오전다섯시경에야 배가 들어왔는데 기다리든 그들이들은 업섰습니다. 그래서 나는 크게 실망하고 집으로 돌아오다 남문밖게사는 「썬킨쓰」라는 미국 사람의 집에 들니서 헨드릭스 감독과 리덕박사가 발서 그 집에 와서 있는 것을 보았습니다. 반갑게 그들을 맞나 사정을 알아보니 그날 새벽에 배가 들어오다가 모래에 걸려서 갈수가 업게 됨으로 그들은 특로로 경성을 차자와서 「썬킨쓰」씨의 집으로 드려갔든 것입니다. 그들은 경성에서 한일 주일출이었는데 그때는 러관도 업든 때임으로 정동아펜셀라씨택에서 류하다가 十一月에 떠나갔습니다.

그후 一八九六년에 나는 구라파에 갔다가 一八九七年 정월에 돌아왔는데 그때에 돌아오니까 리덕박사가 지금 효선은 행을 건축한 그 자리에 집을 사가지고 전도를 시작하였습시다.

一八九七年 二月에 리덕박사와 갖치송도로 가서 잇흘 동안을 류하였는데 거기 러관이 업는 고로 나의 이모부 되는데 리건혁씨택에 가서 류하면서 현재 송도로 등보통학교가 건축된 동산측 남관왕묘뒤에 올라가서 보고 그곳을 학교터로 만들면 좋겠다는 이야기를 하고 도라와서 리건혁씨의 계도장차 그곳에 학교와 병원을 설치할 것을 이야기하였더니 그가 대단히 기뻐하셨습니다. 그와 갖치니 야기한 결과가 었더케 되었는데 이것은 여러 분이 다 아시는 바이니가 말씀하지 안겠습시다.

이제 말씀드린 바와 갖치나는 다만 효선에 남감리교회 사업에 그 때에 잠간 소개자가 된 것뿐입니다. 그래서 본인은 三十년 전에 었던 한 일이 었었다는 것만 말할 뿐이며 남감리교회가 효선에 와서 었던 한 공헌이 었는 것은 여러 분이 다 아시는 바이니가 그만 두겠습니다. 따즈막으로 효선에 남감리교회가 설립되어 오늘날 三十년 축하회를 열게 된 것은 여러 남녀 선교사들의 활동과 하나님의 도움으로 된 줄을 밋고 감사하는 바이올시다.

해서사금한봉유신것을가지고(그사금은그때돈으로五백원가치됨이다)장기로전니갓습니다 나는그때에 장기가서비로소단말을하였는데그때에나는을엇습니다 그래서나는우리동포들이머리를싸글때에우는것 을고이적게녀이지안습니다 머리를싸근후에공사관서기관이양복한벌을주는고로그것을입고상해에있는 미국령사의게가는롯데공사의소개장을가지고상해로갓습니다 상해에도착하여미국령사관으로가서편지 를전하였더니령사가따차를래워가지고얼마를가서한곳에도달하여따차에서나리니맛춤그때에한五十가량 되여보이고풍신이흐흔신사한분이나왔습데다 그이가공사의소개장을보더니나를거기잇는홍서석원(中西書院)에보내여공부를식혀주엇는데나중에알고보닛가그이는남감리교회선교사로학교와교회를위하여 열심으로일하는유명한림락지(林樂知)선생이엇습니다 나는그때브러四년간을홍서석원에서공부하면서 예수를밋은후에세례를밧고입교하여완전한남감리교인이되엇습니다

그후에나는또미국으로유학을가서五년간수업하고一八九三년에상해로도라오게되엇는데지금으로브러 三十四년전입니다 나는돌아오는때에내가공부하던학교교장「켄들너」박사의게편지한일이잇섯는데지금 일거를조사해보면그편지는대개이러한의미엇습니다

내가공부하면서모흔돈二백불을당신께보내오니이돈을기초로삼아서표선에도기독교학교를설립하야내 가밧은교육과갓흔교육을우리동포도밧을수잇게하여줍쇼셔하는뜻으로몇가지표건을들어편지한것인데즉 만일내가상해로가서속히표선으로드러가면내가학교를세우도록할것이요만일나보다먼저표선에가는이가 잇거든그의게부락하여학교를세우게하여주되五년이지나도록세우지못하게되거든그돈을마음대로처리하 라는편지를보냈습니다

그후내가상해로와서남감리교회감독한분을맛나보고표선에남감리교회를설립하는것이엇더냐고물어보 았스나아모흥미업시조금도휴이하여듯는것갓지안엇습니다

그후一八九五년에나는무사히귀국하게되엇는데귀국한후에도상해림락지선생의게남감리교회를표선에

回顧三十年

尹 致 昊

(이것은一九二九년九월十일에거행한남감리교회창립三十년기념축하회때에윤선생께서말씀하신것을필기한것입니다)

세계에큰강이몇곳이있는대미국에미스스피강은그중에하나로서기리가몇천리나됩니다 그러나그강의근원을살펴보면무수한가는물출기가여거저거서흘려나서한곳으로모혀들어그러케큰강을일우게된것입니다그와갓치세상에만흔일이대개는몇가지적은사실로말미암아이루어진다고하겠습니까 오늘우리교회가이와갓치성대하게축하식을거행하게된것도삼십년전에살파리갓치적은사실들이모혀서만들어노았다고볼수있습니다

그런데량목사가효선에남감리교회가시작된것은본인으로말미암은것이라고여러말씀을하엿스나그때에본인이잇섯기때문에조금관계가되엿을뿐이오내가아니라도남감리교회가효선에서선교하게되엿을줄밋습니다 그때에내가엇더케관계되엿든것을말씀하라면내가상해를엇지하여서가게되엿든것부터말씀하여야하겠습니까

내가상해를처음가기는一八八五년인데그때는김옥균씨의정변이잇섯때이외다 나로말하면정치에간섭할년령도되지못한소년때이지만김옥균선생의특별한총애를밧았는데그정변이실패하매나도신변이좀위험하게되고로엇절수업시외국으로나가게되엿는것입니다 그때에나는미국공사관통역관으로잇는대맛출공사「푸트」씨가귀국하는고로그귀회에공사와 동행하야일본장외지가서배를타고상해로가게되엿습니다 나는여날때에가진돈으로말하면통역관으로잇스면서모흔돈五백원과내가여난다하닛가내가친

一九二二年即라우더嬢이安息하고歸來할時에썩레이嬢은春川으로퍼러嬢은春川으로派送된그이듬해에호서嬢이썩레이嬢代로元山病院에서視務하면서看護員養成事業에着手하였다

一九二四年에元山病院支院을金剛山갓가운庫底에設立하고朴泰亨醫師가視務하는데처음一年동안은元山病院管理下에하였으나至今은財政의補助가없시朴醫師가單獨히經營한다 로서嬢은來到하야南星病院에서라우더嬢을幫助하게하였는데처음一年동안은京城서朝鮮語를工夫하여至今은南星病院看護員養成學校에서視務한다 라우더로서兩嬢의熱心盡力한結果로말미암아이歷史上에큰效果가나타난다

一九二五年에아이베이氏와同夫人이別世하였스니朝鮮教會의恩人이업서저서섭섭하다 開域에許鍾醫師가自營으로開業하였고總督府慈惠病院도設立되어自然히南星病院과競爭이된다

一九二六年秋期에春川의病院은經費問題로廢止하였스며其病院에서여러熱心視務하던韓醫師는歸國하였고該院에서十年間이나勤務하던南宮健醫師는南星病院으로轉任되고設備品은開城과元山病院으로分排하였다 世富蘭偲病院에서視務하던케이트醫師는休暇로歸國하였다 中國內亂으로因하야避亂왔든다의醫師가케이트醫師代로視務한다 以上에記錄한바가三十年間朝鮮內에活動한醫藥事業의略歷이다 하나님께서其間에여러가지로恩惠를주심으로暗昧한者를光明한데로引導하였나니나의祈禱하고바라는바는其事業이永遠히繼續되기를祝願하노라

하여서患者와 財政收入이 增加되어 相當한 利益이 있엇으나 同年々終에 썸엔 醫師夫人의 病으로 因하여 全家族이 歸國한 後에 다시 歸來치 못하였다

一九一五年에 추라이스 醫師가 來到하여 元山으로 派送받은 지 數朔 後에 身病으로 因하여 歸國하였다

一九一五年秋에 安烈 醫師가 來到하여 西洋人 醫師가 업든 春川으로 派送을 받아 治療한 患者가 一年 동안에 四千一百八名이나 되었었다

一九一五年으로 一六年 동안에 元山 醫藥事業은 카나다 長老敎와 聯合하여 經營하는데 南監理에 羅醫師와 長老敎에 멘스윌드 醫師가 活動함으로 患者가 一年 동안에 一萬二千名에 達하였는데 前年보다 四千三百八十六名이나 增加되었었다 開城에는 病院支院을 南大門 近處에 設立하였었다가 收支가 相計되지 안음으로 廢止하였었다 同年에 헤리스嬢은 安息年으로 歸國하여 歸來치 안음으로 추라우더嬢이 繼續하여 視務하게 되었었다

一九一七년에 쉘 醫師가 春川으로 派送되어 安烈 醫師의 事業하든바를 繼續하였으며 安烈氏는 數年 동안 傳道事業을 專力하였었다 同年秋期에 스라이스 醫師가 一九二三年即 安息年 時까지 世富蘭偲病院과 同專門學校에서 敎授하였었다

二三年 後에 멘스윌드 醫師는 世富蘭偲病院으로 轉任되어 元山 病院은 도로 우리 南監理敎에서 單獨히 經營하게 되었었다 一九二一年에 썸레이嬢과 퍼러嬢은 身病으로 因하여 歸國하게 된 추라우더嬢의 代理로 南星病院에 派送되었었다 一九二二年에 케이트 醫師와 썸러 醫師가 來到하여 케이트 醫師는 南星病院에 派送되었었고 썸러 醫師는 世富蘭偲病院으로 派送되어 實驗室을 管理하였었다 其間에 元山 病院은 大擴張이 되었었고 羅醫師는 安息年이 되어 歸國한 後에 安烈 醫師가 休暇로 歸國하였었다가 歸來하여 元山 病院에서 羅醫師와 갓치至今까지 繼續 視務한다 開院以後로 漸漸增加되다가 一九二五年에는 治療한 每日患者數가 二萬二千二百二十二人이 오入 院患者가 九百三十七人에 到達하였었다 一九二二年春期에 南星病院에서 傳道隊를 組織하여 傳道人二人의 報酬를 支拂하기로 作定하고 地方에서 傳道하는 데 하나님께서 多方面으로 福을 주신다

一九〇三年에 羅醫師가 開城으로 派送을 받았으나 經費豫算이 無함으로 特症의 患者만 治療하다가 一九〇五年에 다시 元山으로 派送을 받아 至今까지 繼續하고 있다

李德博士가 朝鮮에 있다가 歸國하여 開城에 病院을 設立하려고 建築費를 募集할 時에 淸奎敎會에서 寬大한 平信徒 아이베이氏를 맞아 其形便을 니아기 한 卒 建築費로 五千弗을 내기로 許諾하고 一九〇七年 秋期에 其 建築費를 주었었다 其 時에 李德博士의 子弟 李慰萬醫師가 새로히 派送을 받아가지고 開城에 와서 아이베이 紀念病院을 創立하게 되었었다

李醫師가 派送받은 後 一年 동안 (一九〇七—一八年)에 朝鮮語도 工夫하고 患者 治療實習과 病院 建築監役을 하여 同年末에 落成하였고 朝鮮語試驗에 及格되었으며 治療患者가 一千二百名이나 되었었다

一九〇九年에 메이스醫師가 來到하여 元山으로 派送을 받아 朝鮮語를 工夫하면서 一年 동안에 六千五百六十七名의 患者를 治療하여 好成績을 내었다 同年에 開城에서는 三千二百九十名을 治療하였는데 其中多數는 不幸한 阿片中毒者를 無料治療하였으므로 其 病院의 名聲이 永遠히 있게 되었었다

一九一〇년에 메이스醫師는 春川으로 派送을 받아 以前에 데드醫師가 設立한 藥房에서 醫藥事業을 하였으며 其間에 탐손氏의 監督으로 元山에 病院을 建築하였고 開城에 도아이베이氏의 寄附金으로 南星病院에 入院室을 建築하였었다 同年 秋期에 李醫師의 夫人과 데리스嬢이 來到하여 데리스嬢은 南星病院에서 看護員養成事業을 하게 되었었다 데리스嬢이 朝鮮에 온 後 未久에 메이스醫師는 身病으로 因하여 春川을 떠나 歸國하게 되었었으므로 春川에는 醫師가 없었더니 一九一一年 秋에 썸먼醫師가 家族를 帶同하고 春川에 가서 메이스醫師의 하던 事業을 繼續하게 되었었다

一九一一年에 朝鮮人 基督教信者中에 代費生을 擇하여 世富蘭德醫學專門學校에 工夫시키기로 決定하였었다 그리하여 우리 病院에서 民衆이 크게 要求하는 有資格者를 採用하도록 하였었다

一九一三年에 썸먼醫師는 南監理敎會代表로 世富蘭德醫學專門學校에 派送을 받은지 一年內에 眼科를 設立

南監理教會醫藥事業의 歷史

醫師 李 慰 萬

主后一九〇九年부터一九二六年까지元山、開城、春川三個所病院에서每日治療患者總數가四十萬六千四百三十九인이오入院患者가一萬五千三十二人に達하였으며一九〇九年以前에元山病院에서治療한每日患者數二萬名을加하면南監理教會病院에서治療한每日患者와入院患者總數가四十九萬一千四百七十一名假量이다(京城世富蘭恩聯合病院은除外하고도)

一八九八年五月十五日에하의醫師가醫藥事業을始作하였다 하의醫師는처음에카나다專門學校學生會外國宣敎部の派送을맞아元山에서六年間醫藥事業을하다가一八九八年에南監理教會로移來하여일손監督의派送으로開城에서醫藥事業을始作하였는데五月노九月까지에는大韓病院管理者이되슨醫師의게가서見習하였다 하의醫師는開城에小不下西洋人醫師二三人으로더브러完全한設備가有한病院을設立하려고計劃하였었다 그러나金錢關係로遲滯되었었다 그럼으로一方으로더브러急한患者만治療하고一方으로는巡行傳道事業을하였다 其後에하의醫師는元山으로派送을맞아醫藥과巡行傳道事業을兼하게되었었다 一九〇一年에羅醫師가來到하여元山에서하의醫師를幫助하였었다其後에하의醫師는傳道事業에專力하고羅醫師가單獨히醫藥事業을經營하였었다

最初에는元山에醫藥事業을設置할經費가없어서宣敎部の補助와有志者の義捐과患者治療費로維持하였었다 羅醫師가開城病院을設立하려고協議하기爲하여京城과開城으로頻々히往來하면서도一年동안治療한患者가二千二百二十名에達하였었다 一九〇二年에病院設計圖를렘버트博士(其後監督)의게進呈하였었다

三十五、피어스孀은(一九一四年)五年間開城地方에서宣敎事業에活動하다가歸國하였는데家庭形便으로 말피암아歸來치못한다

三十六、라우더孀은(一九一六年)開城南星病院看護員長으로視務하던해리스孀이歸國한後에는看護員長으로勤務하며또看護員養成에專力한다

一九二〇年以後에朝鮮에來到한宣敎師十五人中六人은安息年으로歸國하였스니웁선、목、페이나、피리、리、맥किन諸氏라 至今米國서工夫하는中速히朝鮮으로다시오기를바라며라이드孀은靑年會聯合會名譽總務로視務하는내쉬氏의夫人이되였는데至今도繼續하여宣敎事業을한다 其外八人은朝鮮語를工夫하는中에派送받은대로맡흔바事業에活動한다 하워드孀은(一九二三年)好壽敦學校幼稚園部와京城梨花幼稚園師範科에視務하며 후서孀은(一九二三年)元山救世病院看護員長으로視務하며 무어孀은(一九二四年)元山女子館에서視務하며 설렉孀은(一九二四年)元山樓氏建仍金學校에서視務하며 러서孀은(一九二四年)開城南星病院看護員養成學校에서視務하며 올리브스미드孀은(一九二五年)春川地方에서宣敎事業에活動하며 윌킨스미드孀은(一九二五年)開城地方宣敎事業을하며 워스孀은(一九二六年)京城에서敎育事業에從事한다

師로轉任되어活動한다 그가朝鮮人을늘想覺하는中하바나近方에있는朝鮮人들을爲하여德許孃의請求로朝鮮宣教會에서聖經과讚頌歌를付送한일이있다

二十七、吳利富孃은(一九一二年)春川地方에서教育事業을管轄하였고一九二二年에元山樓氏建仍金學校々長으로視務하는中에總督府의高等科認可를받았다 安息年으로米國에가을時에其學校改築費를얻어왔다

二十八、오영孃은(一九一二年)京城서三年間朝鮮語를工夫하다가身病으로因하여歸國하였는데至今뉴욕市에서機會가許諾하는대로朝鮮人을爲하여活動한다

二十九、터너孃은(一九一九年)五年間開城南星病院看護員長으로잇었는데特別히手術室에서視務하였으며一九二四年에歸國하여칼리포니아에서라운센氏와結婚하였다

三十、세시하의孃은(一九一三年)하의牧師의次女인데五年間京城과春川地方에서教育事業을管轄하였으며延禧專門學校에서教授하는皮時阿教授의夫人이되었다

三十一、이바하의孃은(一九一三年)하의牧師의長女인데六年間培花學校와樓氏建仍金學校에서教授하였으며至今은샌스톤에있는월손氏의夫人이되었다

三十二、맥큐빈孃은(一九一九年)看護婦로元山서一年間朝鮮語를工夫하다가一九二〇년에羅醫師와結婚한後에家庭일을보면서도宣敎事業에活動하였으며恒常安樂한生活을하며元山女子館에서家事와裁縫을敎授한다

三十三、그라함孃은(一九一四年)開城市內에婦人事業과特別히一九二〇년에自己의周旋으로建築한高麗女子館事業을管轄한다

三十四、그데이孃은(一九一四年)五年間培花學校에서音樂敎師로視務한後休暇로歸國하였는데家庭形便으로因하여歸來치못한다

高麗女子館音樂教師로 있던 孀이 卽年 後에는 該館音樂部를 管轄하였다

十九、施美惠孀은(一九一〇年)京城에서 朝鮮語를 工夫하였고 一九一九년에 培花學校々長으로 被任하였고 一九二〇년에 開城南北地方 宣敎事業을 管轄하였으며 女宣敎大會 幼年事業 管理者로서 幼年의 게適當한 各樣順序와 니야기를 準備한다

二十、해리스孀은(一九一〇年)開城南星病院看護員長으로 五年間 視務한 後 休暇로 歸國하여 아칸사스市 스카리聖經學院敎師로 多年間 視務하는 同時에 朝鮮人을 爲하여 宣敎事業을 準備하도록 靑年男女들의 게 感化를 주며 現在 아칸사스市에서 產婆營業을 한다

二十一、千實羅孀은(一九一一年)京城과 開城地方에서 宣敎事業에 活動하였고 五年前부터 女神學校々長으로 視務하며 朝鮮女宣敎會々計로 있다

二十二、우리도孀은(一九一一年)五年間 朝鮮서 宣敎하는 中 二年間은 開城美理欽學校々長으로 視務한 後 歸國하였는데 스미드牧師와 結婚하여 아칸사스年會에서 事業하는 中에 主日學校師範班에서 敎授한다

二十三、車善孀은(一九一一年)十六年間 春川地方에서 學校와 女子事業에 活動하였으며 一年間 培花學校々長으로 視務하였고 朝鮮靑年을 爲하여 恒常 힘 쓴다

二十四、싸커孀은(一九一一年)春川과 元山地方에서 敎育事業을 하였다며 其後 夫 羅萬牧師와 結婚하였다 開城서 宣敎하다가 至今은 春川서 事役하는 中이다 女子館事業을 管轄하던 瑪義是孀이 休暇로 歸國하였슴으로 其事業을 夫人이 繼續 視務한다

二十五、행킨스孀은(一九一一年)京城서 朝鮮語를 工夫한 後에 培花學校々長으로 視務하였다 十二年間 開城美理欽學校를 管轄하였으며 四年前부터 好壽敎學校副校長으로 勤務한다 美理欽學校는 至今 總督府認可를 받았는데 內容과 設備가 擴張되었다

二十六、許德孀은(一九一一年)十餘年間 春川과 元山과 京城地方에서 宣敎事業을 하였으며 至今 큐바 宣敎

十二、瑪義是孃은(一九〇六年)元山에서朝鮮語를工夫한後에樓氏建仍金學校에서視務하였다 一九二〇년에 랴트닝省周旋下에京城에中心地되는宮을買得하여泰和館을設立하고女子社會事業을하였다 一九二三年에春川地方으로派送을받아거기서女宣敎事業에勤務하였고女子館을建築하였으며至今은安息年이되어歸國하였다

十三、巨布孃은(一九〇八年)宣敎師로와서元山에서十九年동안이나宣敎事業을하였다 元山에잇는男

女老少를勿論하고巨布孃을알고그의하는事業까지알게되었으며女宣敎事業하는中特別히冬期六個月間은聖經學院에서敎授한다 一九二六年에元山에女子館을建築하고管理하며朝鮮女宣敎大會總務로活動한다

十四、峇이의孃은(一九〇七年)朝鮮에와서京城과元山서宣敎事業을하였다 피어맨牧師와結婚한後에繼續하여其事業을하였으며安息年이되어歸國하였다가朝鮮에歸來치 못하고버지니아教會에서敎役한다

十五、본스돈孃은(一九〇八年)宣敎師로와서開城美理欽學校々長으로視務하는동안에學校도新建築하고其內容도充實하게되었다 其後長老教會宣敎師케진牧師와結婚하여朝鮮에서視務하다가至今은米國서其事業을繼續한다

十六、愛道是孃은(一九〇九年)朝鮮에와서京城、開城、元山、春川四地方에서教育和宣敎事業을하였으며其中開城과春川地方에서多年間主의事役을하였다 一九二三年부터京城泰和女子館에서宣敎事業을管理하는中이다

十七、牟義孃은(一九〇九年)十三年間元山樓氏建仍金學校長으로視務하다가一九二三年에京城培花學校々長으로轉任되어勤務하는中이며그가培花學校々長된後에康夫人紀念堂을新建築하였고高等普通學校로認可를받았다 그學校의建物과設備가朝鮮에서는第一完全하다할수있다

十八、로우孃은(一九〇九年)好壽敎學校音樂敎師로와서一九一二年에青年會申愛道氏와結婚하여歸國하였다가南監理教會宣敎師로歸來하여松都高等普通學校々長으로있다 申氏夫人은敎育事業에活動하며

七. 王來孃은(一九〇四年)朝鮮에서開城으로派送言맛아好壽敦學校에서教授하다가自己母親의病으로因하야歸國하야一九二〇年으로二三年까지本國에있다가其後에다시朝鮮에歸還하야開城高麗女子館에서宣敎事業에視務하였스며一九二六年에京城으로派送言맛아現在泰和女子館에서勤務하는中이다

八. 魚源孃은(一九〇五年)宣敎師로朝鮮에서京城에서朝鮮語를工夫하다가開城으로가서開城南北地方宣敎事業과幼稚園을管轄하는데一九二五年二月에우란돌孃이安息年이되어歸國하였다가도라와서鐵原地方에派送言맛아魚源孃과갓치일하게되매갓치하였더니同年五月에우란돌孃이永遠히하나님께로갔슴으로魚源孃은다시홀노잇서主의事役을한다

九. 아이배이孃은(一九〇五年)敎育을爲하야朝鮮에서朝鮮語를工夫한後에元山女學校에서敎授하였스며朝鮮에처음와서山水를보고詩를如左히지었다

元山아 오—元山아 나의새집이여

山岳과 취임업는바다를 영원히사랑한다

朝鮮民族을 잊지사랑하며 갈망하는지

예수께서 나의게하심과갓치

元山海邊에서

第二次로朝鮮에왔섯스나身病으로因하야歸國하였다 一九二〇년에流行性感冒로콜로도洲연버市에서別世하였다 朝鮮民族을사랑함으로마음과몸을主에맞치고宣敎와敎育事業에獻身하여섯다

十. 니콜스孃은(一九〇六年)朝鮮에서京城에서朝鮮語를工夫하였고開城好壽敦學校副校長으로視務하는中自己姑母와갓치있다가一九二一年에其學校를高等普通學校로認可를받았다 同年에安息年으로歸國하야自己家族을도읍다가다시朝鮮에서現在好壽敦學校々長으로視務한다

十一. 씨이孃은(一九〇六年)宣敎師로와서康夫人을도아培花學校에서視務하다가一九一一年에全요섭牧師와結婚한後繼續하야事役한다

現在其學校의 歷史를 불지라도 그가 教育事業에 얼마나 한 貢獻이 있는 것을 알 수가 있다 一九二六年에 女宣敎會에서 週祈會金으로 培花學校에 寄付하여 同年에 培花學校 高等科敎室을 新建築하고 康夫人 紀念홀이라 한다

二、힌스嬢은(一八九八年) 康夫人 다음에 宣敎師로 朝鮮에 와서 朝鮮語를 工夫하는 동안에 康夫人과 相知이셨다 高永福 宣敎師가 夫人을 帶同하고 開城에 가서 宣敎할 때에 힌스嬢은 其地方에 婦人과 兒童 教育事業을 爲해야 하셨다 一九〇三年에 元山에 있는 펜위宣敎師와 結婚하여 只今까지 宣敎事業에 從事한다

三、카롤嬢은(一八九八年) 힌스嬢보다 數朔後에 朝鮮에 와서 近二十年 동안이나 開城과 元山에서 教育과 宣敎事業에 勤務하였다 開城에서 처음에 小學校도 創設한 것이 至今에는 建物이 宏壯하고 內容이 充實한 好壽敎學校가 되었으며 元山樓氏建仍金學校를 設立하였다 그가 特別히 宣敎事業에 活動하여 開城에 하되 聖經學校를 設立하고 女傳道人 養成事業에 勤務하다가 高永福 牧師와 結婚한 후에 도 婦人과 兒童 教育에 繼續 視務하였다 歐洲戰爭時에 青年會事業으로 海三威에 陸軍을 爲하여 傳道하려 하였다 其後 高永福 牧師는 夫人을 帶同하고 靑島를 노바키아로 轉任되었다가 至今은 米國에서 視務한다

四、하모嬢은(一八九九年) 開城에서 처음으로 男小學校를 設立한 것이 今日에는 有名한 松都高等普通學校가 되었다 氏가 女宣敎會々計와 朝鮮宣敎雜誌의 主筆로 一年 동안 視務하였다 一九〇六年에 世富蘭偲病院 醫師로 其專門學校의 敎授로 있는 許醫師와 結婚하여 至今까지 其事業에 活動한다

五、놀스嬢은(一九〇〇年) 元山으로 派送을 받아 樓氏建仍金學校々長으로 視務하다가 一九〇六年에 元山 救世病院 羅醫師와 結婚한 후에 教育事業을 幫助하였다 그는 神靈上으로 吾人の 模範이 될 만하며 一九一七年에 休暇로 歸國하였다가 別世하였다

六、하운셀嬢은(一九〇二年) 元山에서 宣敎하다가 康夫人이 休暇로 歸國하였을 때에 培花學校를 管轄하였다 一九〇七年에 南長老宣敎師 맥 커친 氏와 結婚하여 至今까지 宣敎에 活動한다

南監理教會女宣敎部事役者

王 來 孀

主后一八九七年二月八일에第一回南監理教會朝鮮宣敎年會가李德博士書齋에서開催되었을時에女宣敎會代表로參席한이는康夫人一人뿐이었었다 康夫人은十年間이나中國에서熱心宣敎하다가朝鮮으로轉任되어朝鮮南監理教會宣敎事業을爲하여活動하였다 南監理教會가朝鮮에들어온지벌써三十年이나되었는데其間에朝鮮으로派送받은宣敎師의數爰은五十五人이나된다 그들은모다敎育과宣敎와社會事業을爲하여活動한다

以上에記錄된女宣敎師五十五人中에十七人은順次로休暇歸國하였다가다시朝鮮에서繼續하여敎育과宣敎事業에視務하며其中十三人은처음으로朝鮮에서朝鮮語도工夫하고主의事業에勞力하며其餘는本敎派或은他敎派宣敎師와結婚한後繼續하여主의事業에從事한다

女宣敎師中전드릭孀은朝鮮에서이世上을여났고二十四年間이나朝鮮民族을爲하여事業하던康夫人도別世하여京城市外外國人共同墓地에埋葬하였스며으랜들孀은朝鮮에서五年間만에休暇歸國한後다시朝鮮에서主의事業을힘쓰다가別世하였스며아이비孀一九一八年에第二次로朝鮮에와다가身病으로因하여歸國하여콜로라도州덴버市에서別世하였다

朝鮮에宣敎始作할時브라今日까지朝鮮에온女宣敎師들을順次로列舉하면如左하다

一、康夫人氏는(一八九七年)朝鮮女子事業과兒童敎育의創設者로朝鮮民族을專心으로사랑하여自己의生命과時間을애했지안코二十四年동안이나熱心視務하였고女宣敎會代表로여러해管轄였스며開城과元山兩地方에敎會建設事業을幫助하였다 氏는女子敎育事業이急先務인줄을깨닫고培花學校를創立하였스며

地境垓教會는日増月加로發展되여地境垓區域이되엇스며또一年間은地境垓地方이라고외지하였섯다
 一九〇一年九月에李德博士가다시朝鮮에와서第五回宣敎年會를主掌하였스나年會後에即時歸國하야다시回
 還치아니하였다一九〇一年十月에北監理教會에서는元山及東海岸에있는宣敎事業을南監理教會의게讓渡
 하매南監理教會에서는河牧師外에女宣敎師二人을더派送하야元山이南監理根據地로確實히定하게되엇다
 一九〇一年부터는元山에藥房을設施하고醫療事業을始作하였는데그것이擴張되여救世病院이되엇스며
 一九〇三年부터는女子寄宿學校를設立하였는데그것이至今樓氏女子高等普通學校이다教會의發展으로因



蘭 姆 瑟 監 督
 Bishop W. R. Lambuth.

하야「隱士國」인朝鮮를世界가알게되엇스며또教會가速히發展된것은
 全國를撓動케한復興으로因함이다 其復興會는一九〇三年에元山에
 서河鯉泳氏와鄭春洙氏의始作으로各處에漸次宣傳되여一九〇七年에
 는朝鮮全國에充滿하였섯다 一九〇四、五年에는日露戰爭으로因하
 야國內가물물들트하며또한政治問題로全國人民이安定을엇지못하였섯
 나그러할때에復興이處々에너러나매하나님을밧고依支하려고教會로
 드러오는사람이만이잇섯다 一九〇四年에는우리「朝鮮地方會」에서
 金興順氏의게傳道師認許狀을주엇스니南監理教會에서는 처음되는일이엇스며그해부터任命記에朝鮮人의
 일흔이記錄되기始作하였다 一九〇六年에는朝鮮에宣敎하기를始作하는데크게關係가있는것들니監督이
 朝鮮에來渡하야開城에韓英書院을設立케하였스며鄭春洙、朱漢明兩氏의게傳道師認許狀을주엇스니그해
 부터는南監理教會에朝鮮人傳道師三人이잇게되엇다「美以美教會」라고稱하던北監理教會에서는그해부터
 南監理教會와갓치「監理教會」라고教會名稱을改定하였다 一九〇六年은南監理教會가朝鮮에서實地로宣
 敎한지十週年이되는해이라統計表를보면알바와갓치教會의發展과事業의擴張은果然速度로進歩되엇다
 모든感謝와榮光은하나님께돌니노라

會에서多年間使用하였다 事業도漸次發展되고宣教師의數와朝鮮人敎役者の數와도增加되었으나李德博士夫人의病患으로因하여一八九九年四月에其家族이歸國하였는데그夫人은終是差度를잊지못하고一九

眞 寫 會 年 教 宣 回 二 第

右로부터
尹致昊夫
人馬氏、
李德博士
及其家族
高永福牧
師及其家
族、월손
監督、河
鯉泳牧師
及其家族



Second Annual Meeting of the Mission, 1898.
From left: Dr. R. A. Hardie and family, Bishop. Wilson, Rev. C.T.Collyer and family, Dr. C. F Reid and family, and Mrs. T. H. Yun.

派送하여元山과江原道等地的宣敎事業을더욱發展케하였다
化郡地境垓에서壯年十五人の洗禮를주고敎會를組織하였는데그것이江原道에서는처음되는敎會이었다

○一年五月十七일에別世하였스니그는敎會發
展에一大支障이요一大遺憾이었다一八九九年
봄에는河鯉泳氏가開城蔘圃幕에서醫療事業을
始作하여南星病院의基礎가되게하였스나李德
博士의歸國으로因하여河牧師가京城으로移轉
되매얼마동안그事業은中止가되었었다 그해
에開城에서南部敎會가組織되었스니開城에서
는처음이였스며各處의事業이繼續하여發展되
었다 一八九九年九月에第三回宣敎年會를開
催하였는데그때에는宣敎部總務렘트博士가
來渡하여主掌하였다 一九〇〇年四月十五日
復活主日브리古澗洞培花學校祈禱室에서禮拜
모기를始作하였는데그것이發展되어後日에宗
橋敎會와紫橋敎會가되었다 第四回宣敎年會
는一九〇〇年九月에월손監督이다시來渡하여
主掌하였스며그때에河鯉泳氏夫妻를元山으로

河鯉泳牧師의 家庭



Dr. R. A. Hardie and family.

開城으로와서病院을設立하고主掌할데인대病院
事業의經驗을엇기爲하야京城濟衆院에서몇달間
視務하고一八九九年에開城에서醫藥에從事하
더니一九〇〇年冬에는元山으로派送되여醫藥과
傳道事業을兼務하다가不久에醫藥事業을停止하
고傳道事務에만專務하여今日까지繼續한다 宣
教師의數도차츰늘고朝鮮人敎役者의數도漸
加되니各地에敎會가漸次發展되였다

第十一、第二回年會와事業의擴張

(11. The Second Annual Meeting and the Extension of Work)

一八九八年九月에월손監督이처음으로朝鮮에
來渡하야第二回年會를主掌하고朝鮮宣敎事業을
視察經營하니 監督이와서그와갓치하기는今番
이처음이였다 其年會에서特別히討議한問題는
京城에聖經學院을設立하며開城에實業學校를設
立하자는것이였다 그해十月二日에는京城古淵
洞에서康夫人이女學生五名으로學校를始作하엿
스며李德博士가敎會章程의重要部分을朝鮮文으
로翻譯하야一八九九年에出版하엿는데그것을敎

年會後에는季朔會를始作하였는데一八九八年一月十五日(土曜)에高陽邑에서京城區域第一季朔會가모

朝鮮最李

傳初德

道別秀

師世秀

로한氏

서



Rev. Yi Duk Soo, the first regular Korean preacher died on duty.

였으며그翌日에는壯年十二人과幼年九人의제洗禮를行하
였으며其日에 처음으로主의聖晩餐式도舉行하였다고한다
그다음火曜日夕에는汝山浦에서松都區域第一季朔會를行
하였는데그翌日에는禮拜한後에壯年十三人과幼年三人의
제洗禮를行하였고屬長과有司等任員을選擇함으로教會를
組織하였다고한다

役함으로乃從에傳道師外지되어春川으로派送을받아事役하다가一九〇九年四月에別世하여遺骸는春川邑
教會東便邱上에安葬되었거니와該氏는耶穌의救贖하신恩惠를깨닫는날부터萬事萬物을主의게奉獻하고使
役하던模範的傳道人이라今日에朝鮮에서南監理教會가

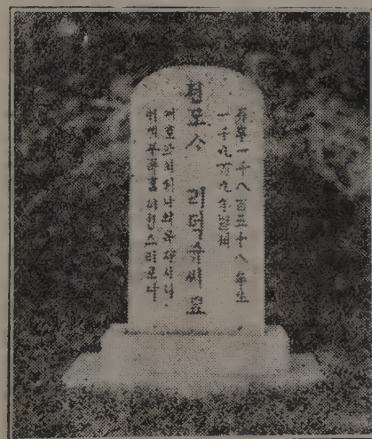
朝鮮人民의靈魂과肉身을爲하여幸福을끼쳐주는能力이
있게된것은初創時代에그리한傳道人들이主의命令대로
自己를犧牲하고誠心事主하며熱心傳道한結果이다 그

러한傳道人들을爲하여天主에特別히感謝치안을수업다
또京城敎人羅奉植氏와鄭氏는賣書人으로서春川等地에가
서熱心傳道하여各處에敎會가設立되었다 一八九八年

五月十五日에는河鯉泳醫師를宣敎師로朝鮮에派送하였
스니河氏는가나다大學校의宣敎師로朝鮮釜山과元山에

와서六年間이나宣敎하다가家族의形便으로因하여中止하였던이라朝鮮語에嫻熟하고事業에熱心하며即時

李 德 秀 氏 墓 (春川에在함)



Grave of Rev. Yi Duk Soo, at Choonchun.

數萬圓을 드려普惠女子館을建築하였는데京城에서는仁寺洞에 있는太華館을二十萬圓에買得하여泰和女子館을設立하고宏壯한順序로一般女子界의幸福을만한事業을進行한다(一九二三年브리태와女子館은聯合事業이되였다)南監理敎會女宣敎會가草木이春節에東風을깨닫고發生하는것것치自由와同等主義를感覺하고活潑한生覺을가지고引導者를要求하는朝鮮女子들을爲하여犧牲하며供獻하는것이多大하다世上에서는弱하다고蔑視하는女子를特別히恭敬하고善待하며相當한範圍內에서男女의同等을主張하는것은耶穌敎의特色이다 그는天主의至公無私하신恩德과耶穌의不偏不依하신仁愛로因함이라하겠다

余小姐



Miss Dora Yui.

第十 第一回年會와敎會事業의發展 (10. The First Annual the Meeting and the Progress of the work)

歲月이如流하여於焉間에南監理敎會가朝鮮에서宣敎하기를始作한지一個年이經過한지라 一八九七年十二月八日上午十時에南監理敎會朝鮮宣敎年會第一回가京城李德博士住宅內에서李德博士의司會로開하니出席人은李德、高永福、尹致昊、康夫人、李德夫人이여讚美는其時에使用하든英文讚頌歌第六百五十八章인데只今朝鮮讚頌歌로第十二章이라(해가가는길과갯치)會衆이合唱할새第一節을英語로하고第二節은朝鮮語로하야그와갯치全章을合唱하였스며聖經은詩篇第一百三篇을會長이朗讀한後에會長과高永福氏가祈禱하였더라 書記는高永福氏이였스며其會에서米國宣敎部에請求한것은開城에住在하야그곳에서敎育할敎師一人과病院을設立할醫師一人과京城에住在하야江原道에布敎할宣敎師一人이였스며各區域形便에對한報告가있섯더라 其時에報告한統計表로말하면男宣敎師二人宣敎師夫人二人女宣敎師一人이며賣書人二人이며入敎人四十八人이오學習人一百八人이며禮拜處가四요朝鮮人의捐補한金額이一百三十二圓十二錢이라하였더라

第九 婦人事業의 始作된(9. The Beginning of Women's Work)

總宣敎部에서 活動하는 同時에 南監理敎會婦人外國宣敎會에서 朝鮮民族의 靈肉을 救援하는 事業에 對하야 一部分을 擔任하기로 決心하고 中國에서 宣敎하던 女宣敎師康夫人(Mrs. J. P. Campbell)을 朝鮮으로 派送하매 그 使命을 받은 康夫人은 一八九七年十月九日에 收養女中國女子余(또라)小姐를 帶同하고 京城에 到着하였스니 其日 브터 南監理敎會에서 朝鮮女子를 向上시키고 救援할 事業이 胞胎되었다 女子事業으로 말하면 李德博士夫人과 尹致昊氏夫人馬氏가 發서 京城에서 個人的으로 始作한 바가 있섯다 康夫人이 到着한 後에는 余小姐와 高牧師夫人이 또 한 協同하야 傳道와 敎育事業이 漸々 擴張되었는데 第一 回傳道婦人은 스크란돈夫人의 게서 移來한 金세라夫人이며

姜 夫 人



Mrs. J. P. Campbell.

의 게 供獻하는 것이 宏壯하다 一九二七年度로 報告한 統計를 보건대 朝鮮에 住在하야 傳道와 敎育과 醫藥等 事業에 勤務하는 女宣敎師가 二十三人(休暇中에 있는 이들은 말고)이오 朝鮮女傳道人이 八十八인이오 維持하는 女子高等普通學校가 三處요 男女普通學校가 十餘處요 書堂이 數十處요 組織한 女宣敎會가 二百八十六處요 其餘에 美監理와 協同事業으로 維持하는 梨花專門學校와 協成女子神學校가 있다 開城과 京城과 元山과 春川에서 特別히 一般女子界를 爲하야 大活動할 計劃으로 開城에서 數萬圓을 주고 市內重要地에 基址를 買得하야 十餘萬圓을 드려 高麗女子館을 建築하였스며 春川에서는 그곳敎會와 聯合하야 女子館을 建築하였스며 元山에서도

金세라夫人의 傳道를 받고 悔改한 白루이쓰夫人이 또 한 傳道하였다고 한다 其後에는 京城은 안이라 開城에서와 元山에서와 鄉村에서까지 女宣敎師와 女傳道人들이 活動하며 其事業이 日增月加하야 至今은 朝鮮에서 維持하는 婦人事業으로 朝鮮女子

人尹承根氏가信主後에積城과麻田과漣川과金化等地에서傳道하여信者를多得하고教會를設立하였는데今日에는그곳에教會가確立하여眞信者가不少하다 鄉村에서는그와갓치活動할際에京城에서도또한傳道에從事한지라 一八九七年六月十七日(水曜)夕에李德博士住宅에서幾人의信徒와宣教師들이會同하여第一次로祈禱會를行하였으며李博士住宅 아래처에臨時祈禱室을準備하고그도라는主日即六月二十一日朝에完全한禮拜를舉行하였는데尹致吳氏가講道하였으며其日브리남監理教會가京城에서救靈事業과教育事業과社會事業에活動하며禮拜하기를繼續하였다 至今은京城市內에禮拜堂이六處이니即宗橋、紫橋、水標橋、石橋、光熙門、苑洞教會等이며 一九二七年九月에會集하였던每年會에報告한統計를보니敎人總數가一千五百三十一人인데其中에入敎人이八百三人이라하였으며南監理教會가維持하는幼稚園이一이오男女普通學校가五요女子高等普通學校가一이오男女神學校와聖經學院과世富蘭偲病院及醫學校와泰和女子館과延禧專門學校와梨花女子專門學校에對하여서는여러敎派와聯合하여維持하는중이다

一八九七年九月十日에第一回「地方會」를京城에서開하였는데其時에朝鮮地方을二個連環(區域)으로分하였으니京城近方과坡州外지는「京城連環」(京城區域)이라稱하고開城近方과汶山浦外지는「松都連環」(松都區域)이라稱하여京城連環은李德博士가擔任하고松都連環은高永福牧師가擔任하였으며그해十一月十五日에高牧師는家族을帶同하고開城北部山芝峴으로移居하여開城에서宣敎하기를始作하였는데其間에宣敎部에서와敎役者들도熱心從事하였거이와天恩이至極하여至今에는開城에禮拜堂이五處이니即北部、南部、中央、東大門、漢川洞教會等이다 一九二七年九月에每年會에서報告한統計를본즉敎人總數가一千八百四十九人인데其中에入敎人이一千一百七人이라하였으며松都高等普通學校와第一第二松都普通學校와好壽敦女子高等普通學校와美理欽女學校와三部幼稚園과高麗女子館과中央會館과女聖經學院과南星病院等教會의機關이宏壯하여開城市內에서만有力한事業을할뿐만이아周圍數百里內에居生하는人民의게까지對하여文化를向上시키며社會事業을行함이至廣至大하여一筆難記이다

일이잇섯는데그돈二十圓을벌어서度支部에返還하고領收証外지냈다고한다 그와갓치「良心錢」을받친 일은朝鮮歷史上에처음되는일이라하는데그것은尹承根氏가果然信者이던것을確實히證據하게한것이다尹氏는主의恩惠를親히體驗한後에自己의말보다도自己의行實노씨主를證據하였다이러한것은使徒行傳時代보다못하지안라고하갓스며또今日에朝鮮敎會가發展된것도그러한眞信者가잇는結果라고하갓다

第八 京城과開城의事業을始作한(8. The Establishment of work in Seoul and Songdo)

李德博士와갓치朝鮮에서宣敎케하기爲하야宣敎部에서는中國에서宣敎하던高永福牧師(Rev.C.T. Collyer.)를朝鮮으로派送하매高氏가一八九七年一月二十七日에京城에到着하니其日브러朝鮮南監理敎會宣敎師가二人이되엇섯다其時에尹致昊氏는露西亞皇帝加冕禮祝賀大使의隨員으로歐羅巴

高 永 福 牧 師



Rev. C. T. Collyer.

에갓다가高氏와갓치朝鮮에回還하여李德博士를여러가지方面으로贊助하는中에그해二月에는李德博士와갓치開城에가서形便을視察할새그곳敎會와學校와病院을設立할基礎를定케하고自己의

姨母夫되는李建赫氏의게李德博士를紹介하섯다李建赫氏는尹致昊氏를通하야敎會가그곳으로오기를請한일이잇섯스며또開城에서土地를購買하는데와여러方面에李德博士와高永福牧師等宣敎師들을만이贊助하야開城이南監理敎會中心地가되게하섯스니李建赫氏가耶穌敎人으로서行世는하지안어슬지라도南監理敎會創立時에一大有功之人이된것은事實이다

高陽에敎會가設立되는同時에金周鉉、金興順兩氏가또坡州邑과高陽廳머리라는곳에서信者를잇어敎會를設立하섯스나此地도亦是地境分割時에長老敎會로移付되엇스며그곳에敎會가생긴以後는職分을가지고實書와傳道하러단니는兩氏外에信者들이또한熱心으로福音을傳播하는지라 特別히말할것은高陽碧壁敎

리敎會가朝鮮에서創立되는데라相當한引導者가無하며우리人民의智識이未開하였던緣故라고하겠다면은天主께서는사람의마음을爲主하시고智識은關係치아니하시나니白氏의信仰心이壯한것은天主께서稱讚하셨스리라그한다 白氏가그와갓치財産을沒數히强奪되엇다는것을高陽郡守가듯고얼마를補助하여주려하되白氏는姑辭不受하고家屋은그곳鄭東寧氏의게無價로주고眼目도他人과갓치못하여압홀보지못하는白氏가正直한마음으로門前乞食을할지언정不義로써錦衣玉食은하지아니하겠다하고어린妻子를다리고갈바를모르면서乞人의狀態로故鄉을떠나니아브라함의信仰인들그에서더하였스리요 果然然信仰이라하겠도다其時에遇然히高陽郡行舟里로갔는데그곳敎人들이白氏의形便을보고捐補하야白氏의家族을救濟하였스며其後얼마못되어京城長老敎會宣敎師慕牧師가白氏의信仰을듯고京城으로請하야自己가管理하는冊肆에서傳道케하였스니幾朔後即一八九九年陰正月부터白氏의神靈上으로先生되는李德博士와갓치傳道하기를始作하였스며一朔後에는開城으로派送되어開城長湍等地에서傳道하기를十三年間繼續하였는데長湍邑과甘岩里와開城南部敎會를設立하였스며其時부터十一條를繼續하여내일뿐더러年老한今日에도草鞋를삼아팔아가지고費用을쓰면서傳道하려단니다 白氏가비록肉眼은不足하야他人과갓치光明한것을보지못하나靈眼은眞光을본故로其品行과人格은凡人을超越하니그는生命의根源되시고世上의眞光이되시는耶穌를밋은사람이다 白氏의信仰은果然朝鮮人의眞實한것을代表할만하며吾人의模範이라고하겠고또信仰의權能있는것을世人의證據한다고하겠다 또高陽郡壁蹄에서도敎人이不少히生起는중에尹承根이라는「不良悖類」가主의赦罪하여주신다는福音을듯고眞心으로悔改하였다 尹氏가悔改信主한그날부터各處로단니면서福音의權能을傳播하며證據하야信者가만이생기였거니와江原道等地에서冬節에風雪을무릅쓰고巡行傳道하다가傷寒肺結核이되어一九〇四年에金化郡鶴沙里(새솔막)에서別世하였다 尹氏가밋기前에지는罪를悔改하는뜻으로前日에不義의行사가있든것은할수있는데로返元코져하며特別히他人을偏欺한財政은自己가勤儉하야報償하였다 其中에特出하는事件이있다 尹氏가前日에仁川鑄錢所에서事役할時에詐欺한

서남監理敎會로는第一몬저組織되었든高陽邑敎會를紀念하며 卽耶穌의人心을變改시키는能力은今日에도一千九百年前과갓흔것을證明코저한다 白士兼氏는辛酉年(一八六〇年)陰七月三十日에出生한盲人인데高陽舊邑에서卜術이神奇하다고有名하던이라 不農不商하되家族이遊衣遊食하며 其時形便으로家具만競賣하듯放賣하여도三千餘兩이되었다고하니 삭개오가 稅吏長으로峻民膏澤하야富者가되었던것과갓치白氏는盲人이되여卜術의名義로他人의財物을偏取하야 生涯를有餘하게하였다고하겠다 耶穌에서親히에리고來臨하였을時에삭개오가福音을듯고新人이된것과갓치白氏도 一八九七年陰正月二十一日에南監理敎會賣書人金周鉉氏가高陽에서傳道하는것을들은後에即時悔改하고 耶穌를밧어쓰며其年四月十四日에 白氏의말을依하야)自己夫人엘니사뻘氏와長子南奭과次子南赫과갓치全家族이一時에南監理敎會宣敎師神學博士李德氏의게洗禮를밧앗섯다 聖經에罪가만흔곳에는恩惠가또한豐足하다한바와갓치白氏는天主의神靈한恩惠中에서聖經眞理를學得하매自己가前日에行한바가皆是罪惡인줄을깨닫고痛悔하여自己의所有한것은耶穌의敎訓을가지고비치여보매皆是欺人取物인것을깨닫고 其翌年陰正月二十五日보러家具를放賣하기始作하야現金三千餘兩을밧아놋코또價給하였던것은皆是蕩滅하여주니 世人은白氏다러「어리석다」 「天主學에狂들넛다」하면서嘲笑가無比하였섯다 然이나白氏는天主를깨다른故로사람의批評이나嘲笑는不關하고自己가不義로써貯蓄한財産을一分이라도 다시는쓰지안키로決心하고家具等을放賣하여밧은돈三千餘兩을積置하여놋코엿더케할넛지몰나天父에서 무슨貌樣으로넛지處置하옵소서하고午夜間에祈禱만할뿐이더니그해四月初五日夜에強盜四人이家內에闖入하야그돈三千餘兩을沒數히가져가니그때白氏는家族을다리고天主께感謝祈禱를을넛다고한다 噫라그와갓치된것이亦是天主의뜻이라할넛지모르거니와白氏가不義로取得한財物을自己가一分이라도私用치안키로決心하고全數히내여노흔것은삭개오가自己의財産折半만내여노흔것보다勝하다하겠스나 삭개오는그것으로天主의小子되는貧民들을救濟하였는데白氏는그와갓흔것은生覺지못하고두엇다가盜賊의게일히바렸스니可惜하다하겠도다 그는우

亦是極力하여其職分에從事할새尙洞禮拜堂敎友로金周鉉氏의友人되는데一人을더얻어第一回賣書人으로金周鉉氏와同伴하야단니면서傳道케하였스니그는即今日까지우리敎會에서事役하는金興順牧師이다 金興順牧師가그때부터至今까지三十年間에忠誠된마음으로信實하게우리同族의게主의福音을傳播하였다 其間에逼迫도만이當하였고困難도만이잇었스나三十年間을하로가지繼續하여왔스니金牧師는南監理敎會가朝鮮에建設하게한開拓者中에가장功勞가잇는敎役者라고하겠다

第七 南監理敎會가朝鮮에서組織된과其奇異한結果(7. The Organization of Southern Methodism in Korea and the Wonderful Results of Hts Work)

一八九六年十二月부터李德博

士指導下에서金周鉉、金興順兩金

氏가京城近方에巡行하면서福音興

의種子를散布할새高陽邑內에서順

는結實이甚速하여學習人이不少牧

히생긴지라 一八九七年五月二師

日에李德博士가高陽邑에서壯年

派가宣敎할地境을分割할時에高陽邑은長老敎會地境內로編入되었스니엇던敎派로든지信仰上에는關係가

업스나歷史上紀念에는遺憾이不無하다 高陽邑은事勢와形便에依支하야長老敎會地境이되었스나其時에

入敎하였든敎人中에白士兼이라는信者가特出하여 南監理敎會가高陽에서傳道하여暗昧하던者는光明을

받으며罪人은悔改하게하던能力을證明한다 白氏가耶穌를밧은後에即時부터自己가信仰하는道理를自己

品行에實行하야經歷한것은누가福音第十九章에記錄된삭개오의事蹟과恰似하며또삭개오보다勝하다고하

여도過言이안이갓다故로筆者는白氏를稱하여「朝鮮삭개오」라하며 該氏의行한바를大略記錄하야朝鮮에



Rev. Kim Heung Soon,

二十四人과幼年三人의게洗禮를施한後에敎會를組織하고有司와屬長을任命하였스니朝鮮에서 처음으로南監理敎會를組織한紀念日은五月二日이오南監理敎會가朝鮮에서第一몬저組織된곳은京畿道高陽舊邑이다 然이나年前에朝鮮에서各敎

李德博士



Rev. C. F. Reid, D. D.

式으로朝鮮에서宣敎하기를決定한것이無한故로朝鮮에서宣敎하는것은中國宣敎事業을朝鮮으로延張하는것처럼하였다가其翌年卽一八九七年五月에宣敎部年會에서公式으로「朝鮮宣敎處」를認定하고李德博士를管理者로任命하였었다 然이나一九〇七年에會集한第十一回宣敎年會時부터서야中國年會와關係를얻고「朝鮮地方」이라는名稱을버렸다 李德博士가朝鮮에到着하매스크란名醫師가自己敎會(尙洞禮拜堂)敎友金周鉉氏를薦擧하야諸般事에助力케하였더니幾朔後에는李德博士가金周鉉氏의信實함을보고金氏다려實書도좀하고傳道도좀하야보라勸勉하매金氏가

(李德博士宅(至今朝鮮銀行在處))



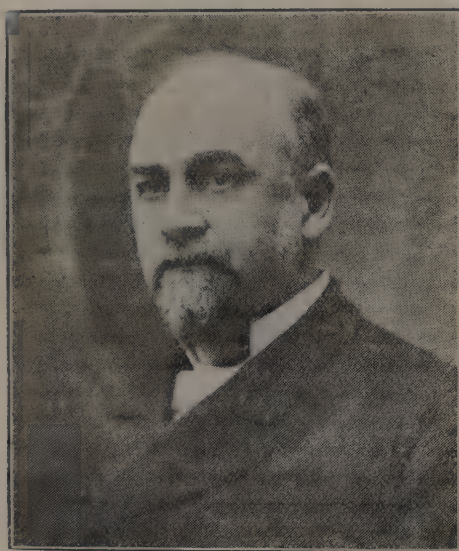
Former residence of Dr. C. F. Reid, where the First and Second Annual Meetings were held and where Bank of Chosen now stands.

으로「中國宣敎年會朝鮮地方長老司」라는任命을받았스니南監理敎會牧師로朝鮮에서宣敎하라는使命을받고朝鮮에와서住在하기는李德博士와其家族이第一回이며또李博士의敏活한周旋과遠大한經營으로南監理敎會가朝鮮에서活動할基礎를세웠다 然이나其時는宣敎部年會가會集하야公

하야 一八九五年十月에多年間中國에서宣敎하든李德博士를帶同하고上海에서發程하야十月十二日에仁川濟物浦에到着하야 그곳에서輪船을搭乘하고龍山으로올새輪船이中間에서모래여울에걸림을因하야困難을當하면서陸路로徒步하야其翌日早朝에京城에到着하니바로五日前에明聖皇后에서被毒하신때라朝鮮國內에上下人心이洶々하야무슨事業을經營하기에樂觀的이안이나然이나맛음朝鮮內一般宣敎師들이年會로京城에會集하였던터이라南

監理教會가朝鮮에서宣敎하는것을贊成하는中에特別히美監理教會에서더욱贊成하였다또美國公使安連氏의紹介로헨드릭스監督과李德博士가大皇帝陛下에陛現을하엿는데大皇帝陛下에옵서는該氏들의게朝鮮에조흔敎師들만이派送하야朝鮮人民의文化發達을付托하음섯다고한

헨 드릭 스監 督



Bishop E. R. Hendrix visited Korea in 1895.

다其時에헨드릭스監督은朝鮮에서宣敎하기를確定하고宣敎師들의住宅建築할基址를購買코저할새美監理宣敎師스克蘭과(Dr. W. B. Cran ton) 醫師의周旋으로至今京城市內에서一等地로가는朝鮮銀行이建築된곳을四五日內에買得하였는지라그것의一部分은李德博士家族의住宅으로使用하였스며

또一部分은臨時禮拜堂으로使用하다가美監理教會堂과너무接近한理由로一九〇六年에放賣하고現在宣敎師들이住在하는社稷洞基址를買得하였다 幾日後에李德博士와헨드릭스監督은上海로回去하였다 一八九六年五月에李德博士는 다시京城에來到하야六週間을留하면서住宅을修理한後에上海로回去하야即時家族를帶同하고京城으로搬移하여八月十四일에京城에到着하였는데二週日後에는헨드릭스監督의게서公式

輿論을喚起하였다其同時에中國에서宣敎하든南監理宣敎師들은中國北方에宣敎處를設置코저하든데因에朝鮮에서宣敎할機會가 있다는消息을大歡迎하였다 此事에對하야滋味있는이야기가만흐나너무長荒한故로이것만記錄하고그만두거니와尹致昊氏가美國에서二百弗을寄附한外에朝鮮에서또開城에學校를立하여달라고自己와其父親이各々一千圓式捐助하여其後에韓英書院을設立하는資金에補用케하고其餘에도여러가지로贊成하였스니尹致昊氏는朝鮮에最初南監理敎人이오南監理敎會가朝鮮에서宣敎케한初機요

韓英書院을設立케하고佐親히設立한者이다

第六 南監理敎會가朝鮮에서宣敎를始作함

(6. The Beginning of Southern Methodist Mission in Korea)



Bishop W. A. Candler.

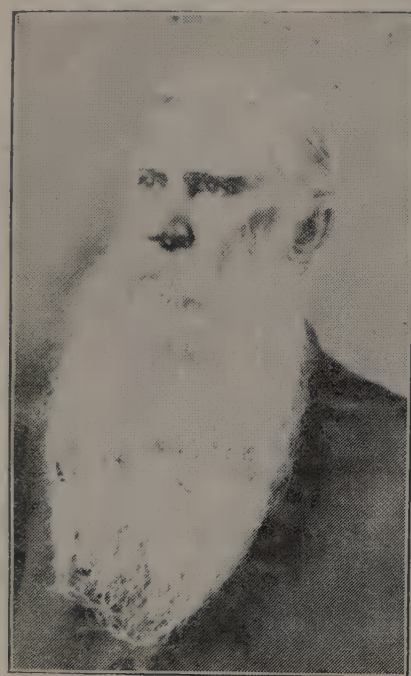
에모리大學校長켄들너博士는尹致昊氏가南監理敎會다려朝鮮에서宣敎하여달라고懇請하는書信을맞아보고그는使徒바울이마지도내아자칼의와서도아달나는請함을맞은것가지聖神의引導하시는것이라고論理하여敎會總機關報에掲載하였스며또其同時에上海林樂知博士와南監理敎會宣敎師日本神

戶地方長老司타우선敎師(Rev. W. E. Townsend)가其事を熱心으로贊成하였다 宣敎部에서는其事に對하야可否를研究하는中에國米알나바마洲켄들너郡에居住하는 파울너(Mrs. J. C. Fowler)夫人이켄들너博士의論久를보고感動되어美貨五百弗價格의公債證書를宣敎部에捐出하였스며또다른이들도多少間捐金을付送하니宣敎部는朝鮮에宣敎키를大略決定하였스나무슨方法으로잇더케할것은其時에東洋宣敎事業을管轄하는켄드릭스監督의指揮를따라서進行하기로하였섯다그런故로켄드릭스監督은朝鮮形便을문져視察키爲

가서三年間을受學하게 하였으니에 모리大學은林樂知氏의母校요 또其時에校長은至今南監理教會首席監督인켄들니博士이였다 尹氏가美國에서留學할時에夏節이면各處로旅行講演하고冬節이면下學後에若干勞働하여學資金을얻어쓰니苦學生의困難을當하였것은不必舉論이거니와尹氏가其困難中에서도節用節食하여卒業할時에臨하여서는美貨二百弗을貯蓄하게되었었다 尹氏가一八九三年秋에上海로回還하였는데其年春三月十一日에其貯金二百弗을가지고自己를爲하여私用할생각은두지안코朝鮮民族을爲하야쓰고저하는誠心으로其校

長켄들니博士의게
任置하고文字로써
付托하기를此金이
雖少나本人의誠心
誠力을 表한것이
니 그것으로基本
을삼고 日後에機
會가有하면 朝鮮
靑年子弟들을敎育

가또한變遷하는지라 日淸戰爭이되고朝鮮의形便이變하였으므로一八九五年春에尹氏가朝鮮으로回還하



Dr. Young J. Allen.

할基督敎學校를朝鮮에設立하여달나하니
켄들니博士가尹氏의
卓越한才質과善良한
品行과高尚한心志가
有한것을既爲알았던
터이지만尹氏의如此
한舉動을보고心中에
甚히嘆賞하였었다
歲月이交換되매人事

야官路에登庸될새其翌年에와서는學部協判과外部協判外지되었었다 尹氏가美國에있을때에南監理教會와朝鮮民族間에조흔因緣을매창고또宣敎할動機를얻었거니와還國한後에도上海에있는林樂知博士의게와美國에있는켄들니博士의게屢々히通信하여南監理教會가朝鮮에서宣敎하는것이宜當한것과必要한것을絶叫하며教會內에總機關報에論文을揭載하여南監理教會가朝鮮에서宣敎하는것이宜當한것과必要한것을絶叫하며教會內에

人生으로로서는能히觀察推測하기極難하다고말하겠다 朝鮮民族의 物質上과 精神上으로 向上케하는데 一大勢力을주는南監理敎會가朝鮮에와서宣敎케된動機는朝鮮人이니其事實の大略만들어 天主의 經綸을 感謝하겠고또個人의 行動이其民族의 外지關係의는것을感嘆不已하겠다 一八八四年一即甲申年一에朝鮮에 一大政變이잇섯다 其時에政府를改革하려는開化黨은失敗無餘하게되리라其黨과如何한干連이라도有하던이들은모도亡

命逃走하였는데其

中에 一少年이 泰與

되었스니 即尹致昊

氏이다 尹氏가其

時에京城駐在美國

公使 푸트(General

Foote)氏의通譯官

으로視務하던이

라政變이出生하매

푸트氏가尹氏를擁

護하여中國上海에

다尹氏가林氏門下에서三、四年間이나保護와敎育을受하였는데 一八八七年春에悔改信主하고본넬牧師

(Rev. W. B. Bonnell)의게受洗入敎하였스니朝鮮人으로서南監理敎人이되기는尹致昊氏가稿矢이다

林樂知氏가尹致昊氏의才質이聰明非凡한것을보고一八八八年에美國으로引導하여高等學間을더研究케

할새初次에는밴더—빌트大學(Vanderbilt University)에가서二年間을受學하고其後에는에모리大學으로

官 服 尹 致 昊 博 士



Hon. T. H. Yun in court dress.

避身케하고其處에駐在하던美國總領事 스탈 (General Stahl)氏의게保護키를付托하매스들氏는尹氏를南監理敎會宣敎師上海中西書院長林樂知博士(Dr. Young J. Allen)의게紹介하야中西書院에서工夫한일이잇섯

界를救援하는一大機關을成立하였스며 또外國에도宣敎하여監理敎會가大擴張이되어가는데好事多魔다一八四四年에至하여서는黑奴問題로敎會內에紛爭이大起하여必竟南北으로分立케되였스니自此爲始하여南北監理의名稱이잇기始作하였다 然이나美國에는南北敎會가聯合하여一大新監理敎會를組織코저運動하는데이러니우리는其計劃이速히成就되여曙光이世界에빛치기를祝願한다

第四 朝鮮의監理敎會(4. Methodism in Korea)

「監理敎會의組織은宣敎의이오精神은復興의이라」故로美國內에서는各處에宣敎하기를熱心하였스나時勢와程度로因하여外國宣敎에는着手치 못하였다가一八一九年부터始作한後에敎會가其事業에盡心竭力하여世界各國에서福音을傳播하는監理敎會宣敎師가만이잇게되였다 一八八四年에와서는北監理敎會에서아편선사(R. H. G. Appenzeller)牧師를朝鮮에派送하여宣敎를始作케하였고一八九六年에는南監理敎會에서中國上海等地에서多年宣敎하던李德博士(R. C. F. Reid D.D.)를朝鮮에派送하여宣敎케하였는데至今은朝鮮에南北監理敎會의總數가五萬七千餘人이오朝鮮傳道人이五百餘人이오禮拜處所가八百五十餘所로維持하는各種男女學校가二百餘所로男女學生이一萬七千餘名이오病院이十餘個所라 監理敎會가朝鮮에서精神上과物質上으로供獻함이不少하여監理敎會가朝鮮社會를改良하며朝鮮民族을向上식하는데一大勢力이되였다 또至今朝鮮에서는南北監理敎會가統合하여朝鮮監理敎會를組織코저運動中인데兩年會와北監理總會에서는발서聯合委員의報告를採用하였스니南北이聯合한監理敎會가朝鮮에서實現될날이不遠하였고또그날부터는監理敎會의奉仕하는能率이더우壯大하여질줄밋는다

第五 南監理敎會가朝鮮에서宣敎케된動機(5. The Occasion of Opening the Southern

Methodist Mission in Korea)

天主께서는무슨機會든지利用하시와原因을만드시고後日에結果가生起케하시는것을短命하고近視하는

第三 美國監理教會(3. American Methodism)

「監理主義」는英國人요한, 웨슬레先生이英國에서傳播하여教會內에서活動하는機關처를「監理會」를組織하여가지고乃終에는美國에까지平信徒傳道人을만이派送하여福音을傳播하였다. 그런故로「監理會」가英國에만이組織되었고또信者도英國에만이잇섯으나其道理와主義를信仰하는者들이團合하여規則的으로獨立한「教會」를組織

하기는美國에서몬져

하였스며또敎人の數

와勢力度不久에美

國이第一이되엇다웨

슬레先生의派送을받

은傳道人들이米國에

서傳道를始作하기는

一七六六年인데一七

八四年에와서는傳道

슬레先生의指揮를받을뿐이더니一七八四年에웨슬레先生이英國에서목博士(Dr. Thomas Coke)를監牧으로

로按手한後에獨立의美國教會를組織하라고美國으로派送하였다. 故로그해十二月二十四일에美國볼의모

아城에서監理會傳道人들이會集하여목博士司會下에總會を開하고「監理教會」를公式으로組織하였는데목

博士와애스베리氏(Asbury)가總監牧即監督으로選擇되었다. 其時부터는天主의恩寵중에敎役者들이天

主와人類를爲하여犧牲하기를辭讓치안코千辛萬苦中에서도百折不屈하였슴으로敎會가日進月盛하야新世



Bishop Francis Asbury.

人의數가八十三人
이오敎友의數가一
萬四千九百八十八人
에到達하였섯다. 그
러나傳道人들은거진
按手를받지못한傳道
師들이엇스며敎會는
特別한名稱이업고다
만「監理會」라는名義
下에서英國에잇는웨

八世紀初葉에 腐敗한 英國社會를 改良시키고 深睡한 英國教會를 復興시키면서 新世界로 건너가서 大活動한 監理教會가 朝鮮에 外지 傳播되어 朝鮮民族이 救援을 얻게 하는 一大機關이 될 줄이야 잊지 사람의 預測한 바리오
此는 萬世前에 經綸하신 天主의 仁愛와 恩惠라 모든 感謝와 尊貴와 榮光은 聖父와 聖子와 聖神의 계돌니 노라

第二 監理教會의 組織 (2. The Organization of Metho-

dism)

(地 生 出 의 生 先 네 슬 웨)
宅 住 師 牧 는 잇 에 윗 엇



The Epworth Parsonage.

敎派中에는 第一位를 占有하였다 果實을 보고 그나 무를 안다 하는 말과 작치 成績을 보고 그 敎會를 알지니 그런
故로 監理敎會는 天意와 人道를 좇아 組織되었다고 하겠다

監理敎會로 말하면 世人이 洞悉하는 바와 작치 英國聖公會牧師의 아들 요한 웨슬레네兄弟와 그同志者들의 熱心事主한 結果로 創立된 것이다 만은 웨슬레네先生은 루터先生과 작치 罪惡이 貫盈하여 腐敗莫甚한 敎會를 改革코저 한 것이 아니오 世俗에 沈淪되어 深睡無能한 信者들을 復興시키고자 하였다 故로 組織되어 잇는 敎會를 復興시킬 뿐이오 新敎會를 創立하려고는 經營치 아니하였다

然이나 웨슬레네先生의 傳播하는 道理와 「監理主義」即「熱心잇는 基督教」一가 英國에 쏘아나리 北아메리카 洲에 外지 傳播되어 罪惡을 悔改하고 神聖한 生活을 思慕하는 者가 雨後에 竹筍차치處수에 너러나매 監理敎會가 組織되지만 수업을 게 되엿스니 其詳細한 事實은 監理敎會歷史上에 明示하였거니와 今日는 信徒의 數父

朝鮮南監理教會小史

梁 柱 二

The Historical Sketch of the Methodist Episcopal Church, South, in Korea.

By J. S. Ryang

第一、天主의 經綸(1. The Plan of God)

天主의 獨生子 耶穌 그리스도에서 萬國萬民의 罪惡을 代贖하기爲하야 猶太國에 魯살넴갈브리山上에서 十字架의 苦刑을 받으시고 殞命하셨다가 第三日만에 復活하야 昇天하시기 前에 갈릴나에 이山上에서 使徒들을 보시고

한 요 슬 웨 네 先 生



Rev. John Wesley.

「天上과 地上에 모든 權勢를 다 내게 주셨스니」그럼으로汝等은 가서 모든 民族 旬節에 聖神이 臨하시면 使徒들이 權能을 받아가지고 예루살넴과 온 유대와 사마리아와 싸욱까지 너르 耶穌의 證人이 되리라 하실 때에는 朝鮮民族도 世界人類들과 갓치 救援을 얻을 수 있는 方針이 準備되엿을 줄 믿거니와十字

으로 弟子를 삼고 聖父와 聖子와 聖神의 일심으로 洗禮를 주고 무엇이던지 내가 너희의 救命한 것을 다 가라치직 하게 하라 또 묻지 어다 나는世上을 날까지 너희와 恒常갓치 잇스리라」하실 때와 五

하다

九月五—九일에第十一回每年會를元山上里禮拜堂에서開催할새에인쓰워쓰監督이來到하야司會하다
九月九일에監督이李胤錫、金光鎬、趙信一、金元圭、韓奎喆、李康三、李鎭九諸氏의게執事牧師로按手하다

年會에서敎會振興方針研究委員의게命하야將來事業에對한改善案을具體的으로作成하야一九二九年度年會에提出케하다

一九二九年

(四月十八日—二十日外지에京城中央基督教青年會館內에서朝鮮耶穌敎聯合公議會가特別大會를召集하였는데代表者壹百人이出席하야世界宣敎大會長穆德博士의指導로朝鮮敎會의形便을討議하다)

九月四日—九일에第十二回每年會를京城宗橋禮拜堂에서開催할새에인쓰워쓰監督이來到하야司會하다
敎會進興方針研究委員會에서前會의委任한것을싸라敎會事業에對한決議文八條를提出하였는데若干의改正이잇는後에全部採用하다

九月八일에監督이劉秉翼、尹時炳、裴德榮、李元燮、白學信、田義均、姜明錫七氏의게執事牧師로按手하다

一九三〇年五月에開催될總會에出席할代表는牧師에林斗華、金仁泳兩氏와平信徒에具永淑李春吳兩氏가被選되다

(西比利亞宣敎處代表로는梁柱三牧師가其年會에서被選되다)

九月에에인쓰워쓰監督이來到하야宣敎師會는元山明沙十里에서主掌하고九月八十一十三日에第十回朝鮮每年會는京城宗橋禮拜堂에서司會하다

每年會에서六月에北監理每年會에서接收可決된朝鮮監理敎會聯合委員의報告를接受한後에附錄을다라可決하다

年會에서張宗湜、徐元弼、文仁淑、宋貞根、金亨植諸氏의執事牧師로按手하다

九月十日에年會進行中에朝鮮南監理三十年紀念祝賀式을特別順序로舉行하다

年會에서金興順、尹相殷兩氏를老衰牧師로하니그리한關係가朝鮮人敎役者中에서는처음이라

十月에宣敎部外國總務고다드博士가復興事業을爲하야朝鮮에來訪하다

(十一月十一日에南監理敎會監督으로朝鮮에처음來訪하엿고또南監理敎會事業을朝鮮에始作케한헨드릭쓰監督이米國自宅에서別世하니享年이八十이라)

十一月에女宣敎部總務케이스嬢이女宣敎事業을視察키爲하야朝鮮에來訪하다

一九二八年

三月十四日에스카리트大學에서開催하는女宣敎部禧年即五十年紀念式에出席키爲하야朝鮮女宣敎大會代表로尹貴蓮氏가出發하다

(朝鮮耶穌敎聯合公議會에서推薦한代表者五人(朝鮮人四人宣敎師一人)이三月二十四日부터四月八日外지에루살렘橄欖山에서開催할萬國宣敎大會에出席하다)

(五月十八日에米國미소리州켄사스市에서開催한北監理總會에서朝鮮南北監理聯合에對하야該敎會朝鮮每年會에서提出한請願書를嘉納하고該請願書에要求한대로委員外지選定하다)

六月에朝鮮每年會女宣敎會에서李義善氏를日本大阪에잇는朝鮮人女子를爲하야宣敎師로派送하다

八月二十八日에朝鮮南監理敎會의開拓者中에一人인茂雅各氏가北칼롤나이나洲그린스보로市에서別世

九月二一六일에第九回朝鮮每年會宗橋禮拜堂에서開催할새에인스위스監督이朝鮮에來到하야主掌하

朝鮮南北監理教會聯合方針研究委員五人을六月에美監理每年會에서擇하엿고또우리年會에서도그와함
은委員을擇하다

年會時에監督이白亨基、金俊玉、辛厚承、柳德守諸氏의게執事牧師로按手하다

九月에元山普惠女子館을二萬七千圓의經費로新築하고奉獻式을舉行하다

今年은朝鮮에南監理教會가設立된지第三十週年이나祝賀式은事情으로因하야明年에行하기로하엿스며
九月에每年會時에報告된流計表는如左하더라 朝鮮에駐在한宣教師數가三十五人中男子十四人女子二十
一人 安息年으로歸國한사람은包含치아니함) 이오朝鮮人敎役者一百七十九人中三十六人是按手牧師요
傳道인이四十二인이오賣書人이十一인이오女傳道인이九十인이오敎人總數가一萬九千八十五人中에入敎
인이八千七百三十三인이오學習人이一千八百二十七인이오願入人이六千九인이오受洗兒童數가二千五百
十六인이오敎會數가四百四十六處요禮拜堂數가三百九十六處에其價格이四十三萬八千三百八十圓이오住
宅은七十四處인데其價格은五萬四千九百五十五圓이오主日學校數가三百八十八處에職員及敎師數가一千
三十二인이오主日學校學生數가一萬二千八百八十八인이오一年間各樣捐助金이八萬八百二十八圓九十四
錢中에敎役者報酬가二萬七百五十圓八十錢이러라

一九二七年

一月十四일에甘保利牧師夫人이世富蘭德病院에서別世하다

元山樓氏女子高等普通學校大講堂을米貨一萬弗의經費로增築하다

(五月二十일에米國青年인비그氏가單葉飛行機로米國 뉴욕을出發하야翌日(三十三時間間)에巴里에到着
하다)

今番年會에 梁柱三氏를 長老司에 任命하야 鐵原地方을 擔任케 하니 朝鮮人으로서 長老司가 되기는 처음이더라 (元山明沙十里에서 開催한 南監理宣教師會에서 米國에서 通過된 移民法은 萬國의 親善을 毀損케 하고 基督의 精神과 敎訓에 違反된다고 決議하야 遺憾을 表하다)

九月에 茂雅各氏夫妻가 茂牧師의 身病으로 因하야 歸國하다

(十一月二十三日에는 아이비氏十二月二十三日에는 同夫人이 버지나 洲인 崔버그市에서 別世하였는데 該夫妻는 일즉이 開城南星病院設立에 寄附金을 주엇을 원더라 六回에 一萬四千五百弗을 寄附하였고 여러가지 貌樣으로 朝鮮事業을 贊成하든 親舊이 었다)

一九二五年

四月에 보에시 監督에서 特別委員六人을 擇하야 三十年紀念할 方針과 順序를 準備하야 도라오는 每年會에 報告하다

五月十九일에 女宣教師 禹蘭을 孃이 京城世富蘭偲病院에서 手術한後에 別世하다

九月三十一일에 第八回朝鮮每年會를 京城宗橋禮拜堂에서 開催할세 보에시 監督이 司會하다

監督이 李壽萬、韓錫源、李鎬斌、金鍾萬、盧馨根、李基淵、全珍珪、李敬重、洪秉璇、南天祐、李觀運諸氏의 執事牧師로 按手하다

敎會創立三十週年紀念을 爲하야 特別委員이 一九二六年十月에 祝賀式을 舉行하자고 報告하다
都瑪蓮氏의 館長으로 京城에 中央傳道館事業을 始作하다

一九二六年

培花女子高等普通學校大講堂을 八萬圓의 經費로 新築落成하다

好壽敦女子高等普通學校附屬幼稚園敎室을 經費二萬圓으로 新築落成하다

女宣敎會에서 北監理가 經營하는 梨花女子專門學校에 協同하기를 始作하다

에서組織하다

一九二三年

(五月三日에 보에시監督이電報로梁柱三牧師의게西比利亞朝鮮人宣敎事業管理者의職務를任命하다)

(五月二十六일에 램버트監督夫人이加洲옥데일市에서別世하다)

八月에金剛山入口港되는長箭에잇는禮拜堂을三千三百圓으로新築落成하고보에시監督의主掌으로奉獻式을舉行하다

八月三十一九月三日에第六回朝鮮每年會를京城水標橋禮拜堂에서開催할새보에시監督이司會하다

年會에서보에시監督이金聲泰、金在璇、張執、朴淵瑞、尹滋學諸氏의게執事牧師로按手하다
宣敎百年紀念事業으로活動할동안에잇은信者를永久히保成케할計劃에盡力하다

(九月一日에東京과橫濱에大震災와火災가有하다)

모든百年紀念會事務를南監理傳道局으로移管케하다

十二月一日에開城市內中央會館建築을畢하였스나事業은도라오는四月부터始作하다

一九二四年

(三月五六兩日에南北監理教會代表者一振興方針委員一들이皮漁善聖經學院內에서會集하여南北監理가事業에協同할것을會議하다)

南北監理가統合하는問題에對하여七月에米國에서開催한臨時總會에參席하기爲하여代表者가出發하다

九月五十九日에보에시監督이開城中央禮拜堂에서開催한第七回朝鮮每年會를司會하다

南監理平信徒事業部長일니암스判事夫妻가來到하여年會에參席하다

朝鮮傳道人相助會를年會에서組織하고憲法及細則을通過하다

監督이張炳翼、盧秉德、洪淳寬、徐琦勳諸氏의게執事牧師로按手하다

高永福氏는 셀의도 1年會로移去하다

女宣教會에서京城에 있는監理協成女子神學校를協同經營하기로하다

茂雅各氏夫妻가朝鮮에再來하야鐵原에駐在하다

一九二二年

朝鮮每年會에서 처음으로代表者가五月에開催한南監理教會總會에出席하다

五月에朝鮮每年會女宣教會에서西比利亞에居住하는朝鮮女子를爲하야崔拿娛美女史를西比利亞宣教師

로派送하야八月에當地에到着하다

開城高麗女子館을新築落成하고五月부터事業을始作하다

尹致昊氏令胤尹永善氏指導下에松都高等普通學校附屬牧場을經營하게되니氏는米國오하이오大學에서

該事業에專門으로研究한분이러라

(七月二十일에女宣教會總會長벳니트博士가美國自宅에서別世하니時年이七十이라)

九月에보에시監督夫妻가朝鮮에서 처음으로駐在監督으로來渡하다

九月十二—十五일에開城松都高等普通學校祈禱室에서第五回朝鮮每年會를開催하였는데보에시監督이

主掌하다

九月十五일에보에시監督이金仁泳、林斗華、李麟九、姜在儀、朴鎮夏、元翊常、權思容、韓士淵諸氏

의게執事牧師로按手하다

男女宣敎部總務된손博士와하엘嬢이每年會에參席하였다가그해겨울에다시來訪하다

十月에元山救世病院을增築하다

十一月에尹致昊氏가開城松都高等普通學校長으로被選되어一九二五年九月까지視務하다

十一月二十二—二十三일에教會振興方針研究委員會를宣敎師七人과朝鮮人七人과監督까지아울러京城

九月에 램버트監督의承認으로女宣敎會에서京城中央地帶인太華館을二十萬圓에買入한後에泰和女子館을設立하고瑪義是孃이女子事業에着手하다 其後一九二三年부터이機關이聯合事業으로되다

宣敎百年紀念運動을突進의及擴大的으로計劃해奇義男博士는總務長으로梁柱三氏는年會總務로夫羅萬氏는傳道總務로任命하고大々的으로活動하야二年間繼續한結果로新信者一萬六千人을얻고敎會一百五十處를新設케되엇더라

(十月六일에奇義男博士와鄭在德牧師와梁柱三牧師一行이滿洲와西比利亞에宣敎事業을開拓하려고發程하다)

十一月十二일에우리敎會女子事業에第一先驅者로잇든康夫人이京城에서別世하니享年이六十六歲라十五日에楊花津西洋人共同墓地에埋葬하다

十二月六일에各地方內女宣敎會代表者八三人이京城宗橋禮拜堂에會集하야朝鮮女宣敎大會를組織하다
一九二一年

開城松都高等普通學校大講堂을米貨三萬七千弗의經費로新築하다

七月과八月에램버트監督의서西比利亞에往來하시는길에第五次로朝鮮에來訪하였는데今番은氏의最後來訪이엇더라

(八月一日에滿洲及西比利亞宣敎處第一回年會가西比利亞니콜스크에서램버트監督司會下에開催되다)

램버트監督夫人이金一千圓을老衰傳道人の住宅을買得하라고朝鮮每年會에寄付하다

九月十四-十九일에第四回朝鮮每年會를京城宗橋禮拜堂內에서開催할새램버트監督은日本에서治療中이였슴으로奇義男博士가會長으로被選되다

엠티會本部總務파커博士가朝鮮과西比利亞를來訪하다

九月二十六일에램버트監督이日本橫濱에서別世하야十月十一일에中國上海에安葬하다

道人이 三十九人이오 賣書人이 二十三人이오 女傳道人이 四十四人이오 敎人總數가 九千四百六十人中에 入敎人數가 五千七十七人이오 學習人數가 八百人이오 願入人數가 二千五十三人이오 洗禮兒童數가 一千五百三十人이오 敎會數가 二百十七處오 禮拜堂數가 一百七十六處에 其價格이 十一萬五千一百六十五圓이오 牧師住宅數가 三十八處에 其價格이 一萬八千一百七十圓이오 主日學校數가 一百六十二個所에 其職員及敎師數가 五百三十六人이오 生徒數가 五千七百六十一人이오 各樣捐金이 敎役者報酬 八千九百二十六圓二錢外지 合하여 一萬五千五十圓五十九錢이러라

一九二〇年

一月부터 四月外지에 宣敎百年紀念講演團이 年會內各區域에 巡回講演하다

開城松都高等普通學校附屬實業場織組室을 新築落成하니 其價格은 米貨八千弗이러라

五月에 鐵原邑禮拜堂(폐전紀念)이 落成되다

七月에 鐵原邑에 宣敎師駐在所를 安烈醫師夫妻와 魚源孃으로 新設하다

春川病院을 三萬五千圓의 經費로 新築落成하다

八月에 米國에서 三年間宣敎百年紀念會副總務로 視務하던 奇義男博士와 其家族이 朝鮮으로 回還하다

九月十二日에 貞和女學校長 金貞蕙女史가 開城北部禮拜堂에서 램버트監督의 게洗禮를 받다

九月十五—十九日에 第三回朝鮮每年會를 京城宗橋禮拜堂에서 開催할새 램버트監督이 來到하여 司會하다

(五月에 米國宣敎部年會에서 可決한 決議文에 依하여 每年會에서 램버트監督이 西比利亞及滿洲宣敎事業

에 對하여 奇義男博士를 管理者로 鄭在德牧師를 宣敎師로 任命하다)

九月十九日에 램버트監督이 全在豐, 朴範宇兩氏를 執事牧師로 按手하다

今番每年會에 李和春, 劉時國, 申公淑, 鄭在德, 姜助遠, 劉漢翼, 梁柱三, 劉轍洙, 韓寅洙九氏를 年

會에 完屬으로 許入하니 此는 南監理敎會歷史上에 처음되는 일이다

十一月三日 에 맥 머 리 監督이 劉漢翼、崔壽永、劉敬相、裴善範、庚錫弘、李錫源 諸氏의게 執事牧師로 按手하다
宣敎部에서 提出한 計劃을 써라 監理敎會宣敎百年紀念式을 舉行하기로 決定하고 梁柱三氏를 宣敎百年紀念
會總務로 任命하다

(十一月十一日)에 歐洲大戰의 休戰條約이 調印되다)

(十二月十二日)에 監理敎會協成神學校大講堂이 燒失되었는데 一九二〇년에 그 자리에 다시 建築하다)

一九一九年

一月에 月刊雜誌「宣敎百年紀念會報」第一號가 創刊되다

(三月一日)에 朝鮮獨立運動이 始作되여 全國에 波及되매 多數의 敎役者와 敎友가 連累되다)

(三月三日)에 高宗皇帝 引山이 舉行되다)

(六月二十八日)에 歐洲大戰에 平和條約이 佛國에서 調印되다)

南監理敎會章程規則全部를 梁柱三牧師가 朝鮮語로 翻譯하야 八月에 出版하니 朝鮮에서 처음이더라

九月三十一日)에 第二回 朝鮮每年會를 元山樓氏女學校에서 開催할새 렘벗트 監督이 來到하야 司會하다

九月七日)에 렘벗트 監督이 劉轍洙、金基純 兩氏의게 執事牧師로 按手하다

宣敎部總務를 링스 博士와 女宣敎部總務 하엘嬢이 來到하야 每年會에 參席하고 其後에 再次來訪하다

(元山明沙十里)에서 開催한 宣敎師會에서 렘벗트 監督이 都瑪蓮 梁柱三 兩氏를 委員으로 任命하야 海蔘威와
西比利亞及 滿洲各地에 宣敎事業할 곳을 調査케 하기로 하다)

(九月二十九日)에 朝鮮宣敎師聯合會에서 朝鮮總督 齋藤男爵의게 朝鮮內에 改革할 必要件에 對하야 長文의
照會를 보내다)

今年은 朝鮮每年會가 組織된지 第一週年이라 其統計表는 如左함 宣敎師數가 三十二人中에 男子十六人女
子十六人(安息中에 있는 사람은 除함)이 오 朝鮮人 敎役者數가 一百十四人中에 按手받은 牧師가 十八인이 오 傳

六十四人學習인이九百三十五人願入인이三千一百十二인이오敎會數가三百十二處요禮拜堂數가一百九十二處에其價額은七萬三千七百八十二圓이오朝鮮敎役者住宅數가四十三處에그價額은七千五百六十一圓이오主日學校數가一百四十六處에職員及敎師數가四百二十八인이오學生數가五千八百六十七인이오一年間各樣捐金이一萬一千四百十二圓四十六錢인데그中에傳道人自給으로三千九百七十一圓八十四錢이包含됨
一九一七年

九月二十一—廿四일에第廿一回宣敎年會를元山上里禮拜堂에서開催할새길고監督이來到하야司會하다
年會에서長監聯合協議會憲法를批准하고代表者十人을擇하다
年會에서一九一八年에開催할總會에請願하야朝鮮宣敎年會를朝鮮每年會로組織케하자는決議文을可決하다

茂雅各敎師夫妻가身病으로歸國하다

羅醫師夫人(前를쓰嬢)이米國에서別世하다

一九一八年

九月十七日로부터十九日外지三日間에宣敎百年紀念에對한準備委員八人이京城에會集하야朝鮮敎會에서實行할順序를準備하다

十月에때머리監督이來到하야總會規定대로三十一日로부터十一月四日外지에開坡松都高等普通學校祈禱室에서朝鮮每年會를組織하다 每年會創設會員은高永福、河鯉泳、茂雅各(不參)奇義男(不參)全約瑟、都瑪蓮、夫羅萬(不參)天御、安烈、許雅各諸氏요魏任世、崔逸羅兩氏는其時에完屬으로入會하다、平信徒代表는金基兌、李昌煥、鄒春洙、李公善、楊昌華、辛厚承、金寅洙、趙寬浩、諸氏이였다 同每年會에서朝鮮人敎役者十一人을年會에應試로許入하엿스니即李和春、金永鶴、劉時國、申公淑、鄭在德、姜助遠、劉漢翼、梁柱三、劉轍洙、金智煥、韓寅洙諸氏러라

(二月十三日)에尹致吳氏가囚禁된지四個年만에放免되다)

奇義男博士가教會章程規則中多部分을繙譯出版하다

九月二十九—十月四日)에第十九回宣敎年會를開城北部禮拜堂에서開催하였는데호쓰監督이來到하여司會하다이會에平信徒十二人の代表로出席하였스니그것이稿矢더라

十月三日)에호쓰監督이金興順、鄭春湊、梁柱三諸氏의게朝鮮敎役者의 是 처음되는長老牧師로按手하였는데梁柱三氏는一九一二年에米國에서來會에서호쓰監督의게執事牧師로按手를맞았더라 同日에劉時國、韓寅洙、朴鶴崑、申公淑、鄭在德五氏의게執事牧師로按手式을舉行하다
十月七日)에朝鮮南監理敎會創設者인李德博士가米國에서來會에서別世하니當年이六十六歲더라

(秋期)에監理敎會協成神學校大講堂이新築落成되다)

敎會에서延禧專門學校經營에協同하기로決하다

(十二月)에朝鮮內各敎派가聯合하여週刊新聞「基督申報」를刊行하기始作하다)

一九一六年

(二月)에監理敎會協成神學校에서發行하는雜誌「神學世界」第一號가刊行되다)

九月十三—十八日)에第二十回宣敎年會를京城宗橋禮拜堂에서開할새호쓰監督이不參하였으므로奇義男博士를會長으로選擇하다

米國女宣敎會總會長메네트博士와女宣敎部總務메드嬢이來到하여年會에參席하다

(十月)에延禧專門學校長元杜尤博士가美國에서別世하다)

一九一六年은第二十週年이라 그統計表는如左함 宣敎師數三十三人中男子十五人女子十八人(安息中에잇는宣敎師는除함)이오朝鮮人敎役者數가一百十四人中按手맞은牧師十一人이오 傳道人三十九人이오賣書人二十五人이오女傳道人三十九人이오 敎人總數가九千八百十一人中에入敎人數가五千七百

六月에 開校后 九個年만에 開城好壽敦女塾에서 第一回卒業生이 나다

九月에 培花學校新校舍를 弼雲洞新基址에 新建築使用하기를 始作하다

九月十七—二十五日에 第十七回宣敎年會를 京城에서 開催하였는데 머라 監督이 司會하다

十二月二十日에 元山聖經學院에서 婦人十一人이 金한나氏의 引導로 朝鮮南監理敎會에 처음되는 女宣敎會를 組織하였고 또 他地方에서도 女宣敎會를 組織하다

開城北部禮拜堂을 石造로 新築하야 十二月에 畢役하고 十二月二十一日에 奉獻式을 舉行하다

一九一四年

一月二十五日(日曜)에 京城水標橋禮拜堂을 新築하고 奉獻式을 舉行하다

六月에 弼雲洞女宣敎師住宅이 落成되어 使用하기를 始作하다

七月二十一日에 開城南星病院看護員養成所에서 看護員三人이 第一回로 卒業하다

(八月에 歐洲大戰爭이 始作되다)

八月十九—二十四日에 第十八回宣敎年會를 元山에서 開催하고 엠킨스 監督이 來到하야 司會하다 今番年會부터는 總會規定에 依하야 朝鮮人敎役者들도 完全한 會員의 資格으로 年會事務處理에 參涉하게 되다 其時에 宣敎師三十二人과 朝鮮人敎役者二十二人이 出席하였고 다음 年會부터는 各地方에서 平信徒代表二人式을 參席케 하기로 可決하다

宣敎部總務국크博士가 來到하야 年會에 參席하다

八月二十三일에 엠킨스 監督이 吳華英、金永鶴、崔泰崑三氏의 共執事牧師로 按手하니 此가 朝鮮人의 共第三回按手式이다라

開城南部禮拜堂이 石造로 新建築되다

一九一五年

九月十八—二十二日第十五回宣敎年會를 처음으로 元山에서 開催할새 一라 監督이 來到하야 司會하다
十月一日(日曜)에 京城宗橋禮拜堂에서 一라 監督이 金興順、鄭春洙、朱漢明三氏의 執事牧師로 按手
禮를 행하니 南監理敎會에서 朝鮮人敎役者의 牧師로 按手하기는 처음되는 일이 었다

(十二月에 監理協成神學校에서 卒業生四十五人이 낳는데 其中에 六人은 南監理傳道人이 었다)
(聖經全部가 朝鮮語로 翻譯되어 出版되다)

一九一一年은 宣敎十五週年에 相當한데 年會時에 其統計表는 如左함 宣敎師二十四人中 男子十四人 女子
十人(安息中에 있는 사람들은 包含치 아니함)이오 朝鮮人敎役者一百五十一人中 傳道人이 三十九人 賣書人이
三十一人 女傳道人이 八十一人 이오 敎人總數가 八千八百五十一人中에 入敎人이 六千七百四十三人 이오 學習
人이 二千一百八人 이오 敎會가 二百九十五處요 禮拜堂이 一百八十五處에 其價格이 四萬六千九百八十四圓이
며 朝鮮人敎役者住宅數가 四十處에 其價格이 三千六百四十圓이오 主日學校數가 一百六十校에 職員及敎師가
五百二十七人 이오 學生數가 八千二百四十五人 이오 一年間各樣捐金이 八千六百三十八圓七十三錢이더라

一九一二年

九月五—十二日第十六回宣敎年會를 開城에서 開催할새 一라 監督이 來到하야 司會하다

九月八日(日曜)에 開城北部禮拜堂에서 一라 監督이 洪鍾肅李和春兩氏의 執事牧師로 按手하니 朝鮮敎
役者의 是는 第二次按手式이더라

宣敎部總務員은 博士夫妻가 年會時朝鮮에 來訪하다

年會에서 京城외에서 紀念聖經學院經營事業에 協同하기로 決하다
敎會에서 京城世富蘭偲醫學專門學校及附屬病院에 一部分協助하기로 決하다
(九月에 朝鮮長老敎會總會가 組織되다)

一九一三年

九月二一六일에京城에서第十三回宣敎年會가開催될새워디監督은日本에서身病이나서不參하고로全約
瑟牧師가會長으로推薦되다

九月에京城水標橋敎會가組織되다

(朝鮮에서예수압흐로百萬名을引導하자는運動이始作되다 同時에有名한復興傳道家캠프만博士와안백
산더氏가來訪하다

(十月二十일에伊藤公爵이哈爾濱에서暗殺을當하다)

(各宣敎派間에布敎區域分界하는일이完成되다)

一九一〇年

北監理敎會와聯合하야京城冷洞에있는基址를米貨六千弗에買收하야協成神學校를永久히設立하다

二月에尹致昊氏가平信徒事業協會에參席키爲하야米國으로向하야出發하다

五月에西大門外에서傳道하기를始作하였는데그것이興旺하야石橋敎會가되다

京城宗橋禮拜堂新建築이落成되다

六月에京城에있는培花學校에서第一回卒業生이나다

(八月二十九일에韓國이日本에合併되다)

九月十六一二十一日에第十四回宣敎年會를開城에서開催할새호쓰監督이來到하야司會하다

元山救世病院을新築落成하다

一九一一年

(二月五일에「暗殺陰謀」事件의嫌疑로韓英書院長尹致昊氏가京城에서被促囚禁되다
開城南星病院에看護員養成所를設置하고해리스嬢이所長이되다

(南北監理聯合機關으로그리스도會報를發行하기始作하야一九一五年까지繼續하다)

六月十九일에 류비, 켄드릭嬢이 朝鮮에來渡한지不過九個月에世富蘭悞病院에서手術을맞고別世하니南監理教會宣教師로서朝鮮에서別世하기는 처음이라 楊花津外國人埋葬地에安葬하고碑石을세우는대거
거「내게一千生命이잇스면모도朝鮮을爲하야쓰겠다」한自己의言辭를세웠다

春川宣教師駐在所가茂雅各氏夫妻로始作되었는데該氏家族이九月三十일에春川에到着하다

九月十六-十九일에第十二回宣敎年會를 처음으로開城에서開催하였는데워이드監督이來到하야司會하다
年會에서 처음으로朝鮮教會를三地方으로分하니即京城-開城、元山、春川等이라

九月十八일에李和春、洪鍾肅兩氏의게傳道師職牒을주니今番은朝鮮에서第三回로되는일이더라
年會에서北間島に移住하는朝鮮人을爲하야宣敎事業을始作하기로決定하고李和春氏와賣書人二人을派
送하다 該一行이十一月에龍井村에到着하였는데其翌年에其事業을카나다長老教會에讓渡하다

女聖經學院을開城에設立하고佐元山에는카브紀念聖經學院을設立하다
開城南星病院本館을米貨五千弗의經費로建築하다

(十二月二十一日에加洲桑港에잇는朝鮮人南監理教會에서「大道」란月刊雜誌의創刊號가發行되었는데
李德博士는社長이오梁柱三牧師는主筆이었으며그雜誌가三年間繼續되야朝鮮에만이宣布되다)

一九〇九年

二月五일에高永福氏夫人이平壤에서別世하다

四月에傳道師李德秀氏가春川에서別世하니朝鮮人傳道師로서職務中에別世하기는그이가처음이다
開城韓英書院에織組科를新設하였으니此가松高實業場의始作이다

好壽敦女塾大講堂이新築落成되다

六月에元山에잇는樓氏女學校에서第一回卒業生이나다

開城韓英書院石造寄宿舍를米貨五千弗로新築落成하야九月부터敎室로使用하다

洋沿岸에 있는 朝鮮人의 개傳道하기를始作하였는데 監會師는 李德博士요 傳道師는 梁柱三氏였다.

一九〇六年은 宣敎第十週年紀念인바 年會統計를 보면 大端히 有望하였스니 宣敎師數가 十四人中에 男子部七人과 女子部七人(茂雅各氏와 카를嬢은 安息年으로不在中이었음으로 包(含)치 아니하였음)이오 朝鮮人敎役者數가 三十四人中에 傳道人이十一人이고 賣書人이十五人이고 傳道婦人이八人이고 敎人總數가 二千九百一十一人中에 入敎人이一千二百七十七人이고 學習人이一千六百九十四人이고 敎會가一百二十九處요 禮拜堂數가四十七處요 主日學校數가二十四處에 學生數가一千四百十二人이고 一年間各項捐金總額이三千七百九十六圓六十二錢이오 男女學生數가 男子九十二人 女子八十八人이고 十年間受洗人總數가 二千三百二十三人中壯年이一千六百二十人이고 幼年이七百三人이더라

一九〇七年

(一九〇三年에 始作된 復興이 一九〇七年에는 絶頂에 達하여 全國을 撓動하다)

(五月에 日本東京에서 三派가 合同하여 日本監理敎會를 組織하고 日本人監督을 選擇하다)

六月二十一二十五日에 培花學校에서 열린 第十一回 宣敎年會를 열은 監督이 司會하였는데 其時에 監督夫人과 宣敎部總務 램버트博士(追後 監督)와 女宣敎部總務 갑브女史도 同參하다

年會에서 朝鮮人敎役者를 養成하기爲하여 北監理敎會와 聯合하여 神學堂을 設立하기로 可決하니 此가 即京에 있는 監理敎會協成神學校의 始作이라

(七月十九日에 光武皇帝의 冊封을 皇太子의 冊封을 讓位하시다)

元山上里禮拜堂을 建築할새 其費用中多部分은 朝鮮人敎友가 義捐하다

一九〇八年

(三月에 京城에서 北監理敎會朝鮮每年會가 組織되다)

해밀博士夫妻가 主日學校事業을 視察하기爲하여 朝鮮에 來訪하다

一九〇五年

(二月十日에京城에서女宣敎事業을만이助力하든尹致昊氏夫人馬氏가別世하야楊花津에安葬하다)

九月에第九回宣敎年會를京城에서開하고監督이不叅하엿슴으로奇義男牧師를會長으로推薦하다其會에提出한宣敎師의報告는印刷되엿스되事務處理한會錄은無함

(九月五日에포츠머스條約이成立됨으로日露戰爭이終息되다)

(十一月十七日에保護條約(乙巳新條約)이調印되다)

一九〇六年

四月에奇義男牧師夫人이開城에서青年寡婦들을爲하야學校를設立하엿스니此가至今旣婚女子를爲한美理欽女子普通學校의始作이다

六月에培花學校講堂及寄宿舍를米貨三千弗로古澗洞에建築하다

九月十七—十九日에第十回宣敎年會를京城에서開催하엿는데컨들니監督이朝鮮에來渡하야司會하다

九月十八日에地方會에서鄭春洙氏와朱漢明氏의기傳道師認許狀을주니今番이朝鮮에서第二回로되는일이더라

北監理教會에서도우리教會名稱과갓치그教會名稱을朝鮮文으로「監理教會」라한것을九月年會에서同意贊成함을表하다

十月三日에尹致昊氏院長下에學生十四人으로開城韓英書院이設立되엿스니此가至今松都高等普通學校松都普通學校、松高實業場、松高牧場等으로되엿스며設備의價格은大略五十萬圓假量이나된다고한다
京城에잇는宣敎師住宅基址即現在朝鮮銀行이잇는곳을六萬六千圓에賣却하고社稷洞에新基址를買收하다
十一月에開城에女宣敎師住宅를닐나、하—그로브紀念室이落成되다

(十二月十六日에美國加洲桑港에서南監理教會內國女宣敎會의管理下에韓人會堂을設立하고美國太平

내엿슴으로南監理敎會에서는韓雲雪牧師를該學堂에派送하였는데其協同事業이一九〇六年까지繼續되다
(全朝鮮內에서同一하게使用할讚頌歌를準備하라는委員이選舉되다)

一九〇三年

九月二十四—二十八일에第七回宣敎年會를京城에서開催할새엘로웨이監督이不參하였슴으로茂雅各氏를會長으로選擇하다

카를嬢과놀스嬢이元山에女子寄宿學校를始作하니即樓氏女學校의始作이라 至今樓氏女子高等普通學校、普通學校、幼稚園等이有하며基址와設備의價格은約二十五萬圓이나된다고한다

(元山에서큰復興이始作되었는데그것이四五年 동안에全國에퍼지다)

(十月에京城에서基督教青年會가組織되다)

一九〇四年

(二月九일에日露戰爭이仁川에서始作되다)

九月十四—十七일에第八回宣敎年會를京城에서開催할새엘로웨이監督이不參하였슴으로茂雅各氏를會長으로選擇하다

悔改信主한後에「良心錢」을朝鮮度支部에反還하였슴며또敎役에熱心하던尹承根氏가(勸師)金化郡새슬막(鶴沙里)에서別世하다

九月十七일에朝鮮地方會를京城에서開하고金興順氏의게傳道師認許狀을주니南監理敎會에서는最初의傳道師라

宣敎年會에서任命記에朝鮮傳道人の氏名이 처음으로記錄되기始作하다

十二月十九일에카를嬢이開城에서女子十二人으로서寄宿學校를開하니此가好壽敦女塾의始作이라 至今은高等科、普通科、幼稚園等이有하고其基址와設備의價格이二十五萬圓이나된다고한다

河鯉泳夫妻가十二月十五日에元山에到着하여元山에서宣敎事業을始作하다

一九〇一年

三月三十一일에金化郡地境堡(지경터)에서河鯉泳牧師가壯年十五人의게洗禮式을舉行하고教會를組織하니그것이江原道에서宣敎한처음結果라

五月十七일에李德博士夫人이米國에서別世하다

七月에元山에서藥房을開하고醫療事業을始作하다

九月十四—十八일에京城에서第五回宣敎年會를開催하였는데管理者李德博士가朝鮮으로도와서司會하다

年會時主日브리培花學校構内に新建築한루이스악기紀念禮拜堂奉獻式을舉行하고禮拜보기를始作하다
이禮拜堂에서禮拜보든會衆이一九一〇년에新建築한宗橋禮拜堂으로移去하다

李德博士는年會後即時歸國하여朝鮮에다시回還치아니하다

九月에開城山芝峴蔘園幕에서男子六人과女子二人이禮拜보기를始作하였는데그것이漸々發展되어北部教會가되다

十月二十일에元山과及其東海岸에잇든北監理事業을南監理의게讓渡하다

十一月에카를嬢과놀스嬢이元山에到着하여元山에女宣敎事業을始作하고北監理에所屬한不動産을買受하다

一九〇二年

(六月十一일에北監理宣敎師아펠설라氏가木浦近海에서破船되어溺死하다)

九月二十四—二十九일에第六回宣敎年會를京城에서開催할새멜로웨이監督이來到하여司會하다
年會開催時에北監理教會를代表하여趙元時博士가致賀하는同時에培材學堂을協同經營하자는書信을보

五月十五日에米國宣敎部로서電報가來到하야河鯉泳氏를醫療事業宣敎師로任命하였스니河氏夫妻는캐나다大學宣敎事業으로一八九〇년에임의朝鮮에來渡한분이더라

五月에開城山芝峴高永福牧師住宅에서 처음으로禮拜보기를始作하다

八月一日에古澗洞에女宣敎師住宅을定하다

九月十七—二十一日에第二回朝鮮宣敎年會를京城에서開하고원손監督이來到司會하다

十月二일에康夫人은京城古澗洞에서女學生五名으로女學校를始作하였스니그것이培花學校의始作이라至今培花女子高等普通學校、普通學校、幼稚園等の基址와設備의價格이三十萬圓이나된다고한다

尹致昊氏가培材學堂附近에있는土地를宣敎部에寄付하였는데該基址를千餘圓에獨逸商店의게放賣하다
一八九九年

李德博士가敎會章程의一部分을朝鮮文으로繙譯出版하다

四月에李德博士及其家族은其夫人의身病으로因하야歸國하게되다

開城蔘園幕에서河鯉泳氏가治療事業을始作하였는데그것이發展되여後日에南星病院이되다

九月二十七—二十八日과十月十一—十一日에第三回宣敎年會가京城에서開催되었는데宣敎部總務람버트博士(追後에監督)가來到司會하다

南部敎會가開城에서組織되니開城에서는처음이더라

一九〇〇年

二月十五日부터三月一日外지에第一回敎役者(屬長有司)養成會를京城에서開催하다

四月十五日即復活主日부터古澗洞(고개나무골)培花學校祈禱室에서主日禮拜를始作하였는데그것이發展되여後日에宗橋敎會가되다

九月二十一—二十五日에第四回宣敎年會가京城에서開催되었는데원손監督이來到司會하다

에開城에到着하여尹致昊氏의嫡母夫되는李建赫氏邸에서留宿하였는데李氏는開城에서宣敎事業을始作하는대여러가지方面으로贊助을만이하엿더라

五月二일에高陽邑에서壯年二十四人과幼年三人의게洗禮式을舉行하고朝鮮에서 처음으로敎會를組織하였는데其時에尹致昊氏는家屋一棟을寄付하여禮拜堂으로使用케하다

五月에宣敎部에서朝鮮宣敎處를싸로세우고李德博士를管理者로任命하다

六月二十一日(日曜)에李德博士舍宅構內에서 처음으로公衆禮拜를開하고尹致昊氏가講道하였는데此가漸々發展되여其後에光熙門敎會가되다

九月十日에第一回朝鮮地方會를京城에서開하고區域을京城及開城兩處로分하였는데其時에李德博士는會長이오尹致昊氏는書記이더라

十月九일에南監理敎會米國女宣敎部에서康夫人이라는最初女宣敎師를朝鮮에派遣하니該氏는十年間中國에宣敎師로잇섯든夫人이라中國女子余小姐와同伴來京하였는데余小姐는一九〇三年八月에本國으로歸還하다

十一月十五日에高永福氏가家族을同伴하고開城으로移去하다

十二月八일에第一回朝鮮宣敎年會를京城李德博士私邸에서開하고李德博士가司會하다 其時에報告된統計表를보면如左한데一年만에잇은成績은奇異하다하갓더라 男宣敎師二人女宣敎師一人賣書二人壯年洗禮六人幼年洗禮四十五人入敎人四十八人學習人一百八人禮拜堂四處인데其價格은三千五百圓이요朝鮮人의捐金一百九十一圓十二錢이라하다

一八九八年

一月十六日(日曜)에京城區域第一回季朔會를高陽邑에서開하고第一回聖晚餐式을舉行하다
五月一日에李德博士夫人이男子三人과女子二人으로京城에서每日學校를始作하다

하야 여울에 걸니는 것을 보고 徒步로京城外지들어 왔다 하더라 大端히 未安히 생각하면서 歸路에 南大門外 甥친氏私邸로訪問한즉 監督一行은 此處에서就寢中이엿섯다 서로 반가히 맞난 中에 李德博士가 더욱 반가워 하더니 도그리 하엿다 一行을 데리고 女宣敎師집으로 가서 朝飯을 먹고 쉬엿다

一八九五年十月十七日(乙未八月二十九日)(木曜) 헨드릭스 監督과 李德博士가 우리와 갓치(朝鮮)午餐의 饗應이有하엿는대루드와 일너 嬢도同參하엿다

七時三十分에나의愛人과갓치禮拜堂에가서 우리의愛女가 헨드릭스 監督의게洗禮를밧앗는대長時間의禮式임도不拘하고그兒가甚히從容하엿다

一八九五年十月二十一日(乙未九月四日)(月曜) 헨드릭스 監督과 李德博士가 上午九時三十分에京城을出發하야 仁川에下往하다 林樂知博士의게書信을發하다」

一八九六年

五月二十八일에 李德博士가 朝鮮에다시와서自己가居住할舍宅을修理하고五週日後에上海로回去하다 八月十四일에 李德博士와其家族이上海에서京城에到着하엿스니此는南監理敎會에서朝鮮에派送한第一回宣敎師라 數週後에 헨드릭스 監督의게서「中國年會朝鮮地方長老司」라는任命을밧다

尹致昊氏先親尹雄烈氏가朝鮮에敎育事業을始作하라고金一千圓을敎會에寄付하다

十二月에金興順氏가南監理敎會의最初賣書人으로從事하엿는데金興順氏는金周鉉氏와갓치高陽附近에서傳道事業을始作하다

一八九七年

一月二十七日에高永福氏가朝鮮에第二宣敎師로歐洲視察中에서歸路中에잇는尹致昊氏와同伴하야京城에到着하다

二月九일에酷寒임도不拘하고 李德博士와尹致昊氏가馬上으로京城을出發하야開城으로向할새翌日午後

二月十三日(水曜)에尹致昊氏가朝鮮을떠나지十年만에上海에서仁川을經由하여京城에回還하다
(四月十七日)에日清戰爭이馬關條約으로終息되다)

尹致昊氏가歸國한後에에모리大學校長권들너氏의게와上海中西書院長林樂知氏의게書信을發送하여朝鮮에서宣敎하기를請求하다

八月十九日(日曜)에尹致昊氏가헨드릭스監督의게書信을發送하여朝鮮에來訪하기를請求하다
(十月八日(火曜)에明聖皇后閔氏가被害하다)

十月十三日(日曜)에헨드릭스監督과李德博士가仁川經由로京城에到着하여數日逗留하다가朝鮮에서宣敎하기를決定하고現今朝鮮銀行이된南松峴에基址를買收하다

十月十七日(木曜)下午七時三十分에尹致昊氏의約一歲令嬢로라氏가京城聯合敎會(西洋人)에서헨드릭스監督의게洗禮를받다

十月二十一日(月曜)上午九時三十分에헨드릭스監督과李德博士가京城을出發하다

注意(印刷한會錄을보면헨드릭스監督과李德博士가十月十三日에上海에서出發하였다고記錄되엇으나여기는尹致昊氏의日記를보고그대로쓴것이다 該氏는四十年前에日本에서留學할때부터모든重要한事件을日記에記錄(英文으로)한것이잇는데監督과李德博士의到着日字에關한若干部分을이래紹介하려한다) 編輯者

「一八九五年八月十九日(乙未六月二十九日)(月曜)朝夕은서늘하나낮은더웠다 헨드릭스監督의게朝鮮에來訪하기를請하였는데時期는매우느저서九月이나十月間이라하였다

一八九五年十月十三日(乙未八月二十五日)(日曜)上午一時에아펜설나氏와同伴하여헨드릭스監督과李德博士를迎接하여龍山에往하였는데汽船이上午五時外지들어오지아니하더니들어오기를 기다려본즉우리가 기다리든其一行은船內에不在하였다 알아본즉監督一行은그배가江水의淺함으로因

朝鮮南監理教會歷史上에 特出하는 事件 (一八八五年—一九二九年)

一八八五年

二月에尹致昊氏가中國上海에잇는中西書院에入學하니該院長은林樂知博士러라

一八八七年

四月三日(日曜)에上海에서尹致昊氏가싸불유、비、본넬牧師의게洗禮를밧고朝鮮人으로서最初南監理教會敎人이되다

一八八八年

十月에尹致昊氏가上海에서米國으로出發하야十一月四日(日曜)에태니스洲、내쉬넬市에到着하야밴더셀트大學神學部에入學하니其時에部長은더블유、에프、틸넛트博士러라

一八九〇年

九月에尹致昊氏가쑤지아洲의스포트市에잇는에모리大學에入學하니其時에校長은後日에南監理教會監督이된켄들너博士러라

一八九三年

三月十一日에尹致昊氏가自己의貯金하엿는米貨二百弗을에모리大學校長켄들너博士의게주고朝鮮에基督敎學校設立하기를請托하다

十一月十四日에尹致昊氏가上海로와서中西書院에서敎授하다

一八九四年

(七月二十五日에日清戰爭이始作되다)

一八九五年

鮮에來渡하야元山에서三年間滯在한일이있슴

百七、	에닝。醫	師	一九二八年八月	語學工夫中
百八、	羅理壽	牧師	一九二八年八月	語學工夫中
百九、	벨선	看護員	一九二八年八月	語學工夫中
百十、	皮道秀	牧師	一九二八年八月	語學工夫中
百十一、	류이쓰	牧師	一九二九年十一月	語學工夫中
百十二、	다모리	醫師	一九二九年十一月	語學工夫中
百十三、	에모릭	牧師	一九二九年十二月	語學工夫中

三十年紀念報

에來渡하엿슴)

八十八、李寶石嬢 一九二二年八月

現役者

八十九、麥梅鈞嬢 一九二二年八月

現役者

九十、許斗三嬢 一九二三年八月

現役者

九十一、厚瑞看護員 一九二三年八月

現役者

九十二、라이삼嬢 一九二三年八月

一九二五年에羅宜壽氏와結婚하엿슴

九十三、父烈三夫人 一九二三年八月

自費로好壽敦에서教授함

九十四、牟世得嬢 一九二四年八月

現役者

九十五、富樂奇嬢 一九二四年八月

現役者

九十六、羅惠蘭看護員 一九二四年八月

現役者

九十七、沈喜受嬢 一九二四年八月

現役者

九十八、施律忍嬢 一九二五年八月

現役者

九十九、池益水嬢 一九二六年八月

現役者

百、徐運二牧師 一九二七年四月

現役者

百一、畢雅秀牧師 一九二七年六月

現役者

百二、畢蓮史嬢 一九二七年九月

現役者

百三、太模論嬢 一九二七年九月

現役者

百四、太來禮嬢 一九二七年九月

現役者

百五、河利魚嬢 一九二七年九月

一九二九년에歸國하엿슴

百六、補이嬢 一九二八年八月

語學工夫中(一九二三年八月에宣教師子女教師呈朝

六十九、최 일	醫師	一九一七年九月
七十、스타잇	醫師	一九一七年十二月
七十一、禹 蘭 互	孀	一九一八年九月
七十二、崔逸羅	牧師	一九一八年九月
七十三、閔傑道	牧師	一九一八年九月
七十四、던 너	看護員	一九一九年八月
七十五、카 1	牧師	一九一九年九月
七十六、皮時阿	博士	一九一九年十月
七十七、스펜서	牧師	一九二一年九月
七十八、史羅時	牧師	一九二一年九月
七十九、韓 善	孀	一九二一年九月
八十、美伊那	女史	一九二一年九月
八十一、부레이	看護員	一九二一年九月
八十二、퍼리	看護員	一九二一年九月
八十三、菊 梅 富	孀	一九二一年九月
八十四、睦마리	孀	一九二一年九月
八十五、케이	醫師	一九二一年十一月
八十六、부리	醫師	一九二二年一月
八十七、申愛道	教師	一九二二年四月

宣教師의 氏名

一九二六年에	歸國하였슴
一九二三年에	歸國하였슴
一九二五年五月十九日	에京城에서別世하였슴
一九二二年에	西比利亞로轉任하였다가一九二三年에
歸國하고	本國年會로移名하였슴
一九二四年에	歸國하였다가本國年會로移名하였슴
一九二四年에	歸國하여타운선氏와結婚하였슴
一九二四年에	歸國하였슴
現役者	
一九二二年에	辭免歸國하였슴
一九二五年에	歸國하여移名하였슴
一九二三年에	歸國하여一九二七年에結婚하였슴
現役者	
一九二四年에	歸國하였슴
一九二六年에	歸國하였슴
一九二三年에	歸國하여結婚하였슴
一九二六年에	歸國하였슴
一九二五年에	歸國하였슴
數月後	에歸國하였슴
現役者	(一九〇七年八月에基督教青年會幹事로朝鮮

三 十 年 紀 念 報

一 四

四十九、卍 一 升 嬢 一九一一年八月

五十、幸 吉 嬢 一九一一年八月

五十一、德 巨 嬢 一九一一年八月

五十二、卍 一 升 醫師 一九一一年八月

五十三、吳 利 富 嬢 一九一二年九月

五十四、卍 一 升 嬢 一九一二年九月

五十五、오 昇 嬢 一九一二年九月

五十六、芮 詩 牧 師 一九一二年九月

五十七、天 御 牧 師 一九一二年十月

五十八、方 우 일 牧 師 一九一三年八月

五十九、具 禮 咸 嬢 一九一三年八月

六十、河 利 富 嬢 一九一三年八月

六十一、河 培 是 嬢 一九一三年八月

六十二、安 至 善 牧 師 一九一四年八月

六十三、安 烈 醫 師 一九一四年十月

六十四、피 어 스 嬢 一九一四年十月

六十五、트 라이 스 醫師 一九一五年一月

六十六、具 禮 義 嬢 一九一五年八月

六十七、羅 佑 道 看 護 員 一九一六年二月

六十八、맥 유 빈 스 看 護 員 一九一七年九月

一九一三年에 夫 維 萬 牧 師 外 結 婚 하 엿 습
現 役 者

一九二三年에 歸 國 하 야 유 바 로 轉 任 하 엿 습
一九一三年에 歸 國 하 엿 습

現 役 者

一九一三年에 歸 國 하 야 結 婚 하 엿 습

一九一四年에 歸 國 하 엿 습

一九二〇年에 辭 免 하 엿 습

現 役 者

一九一五年에 歸 國 하 엿 습

現 役 者

一九一九年에 윌 손 氏 外 結 婚 하 엿 습

一九一七년에 皮 時 阿 教 授 外 結 婚 하 엿 습

現 役 者

現 役 者

一九一八年에 歸 國 하 엿 습

朝鮮에 來 渡 한 지 數 月 後 에 歸 國 하 엿 습

一九二〇年에 歸 國 하 엿 습

現 役 者

一九二〇年에 羅 約 耳 醫 師 外 結 婚 하 엿 습

三十、都瑪蓮牧師 一九〇七年九月

三十一、許雅各牧師 一九〇七年十月

三十二、甘保利牧師 一九〇八年十月

三十三、에이슨醫師 一九〇八年十月

三十四、정스튼嬢 一九〇八年十月

三十五、巨布計嬢 一九〇八年十月

三十六、魏任世牧師 一九〇九年九月

三十七、孚義嬢 一九〇九年十月

三十八、愛道時嬢 一九〇九年十月

三十九、로우嬢 一九〇九年十月

四十、千實羅嬢 一九一〇年八月

四十一、히긴스牧師 一九一〇年九月

四十二、노이슨嬢 一九一〇年九月

四十三、施美惠嬢 一九一〇年九月

四十四、헤리스看護員 一九一〇年十月

四十五、夫羅萬牧師 一九一〇年十二月

四十六、載壹義牧師 一九一〇年十二月

四十七、禹理道嬢 一九一一年八月

四十八、車善嬢 一九一一年八月

現役者

一九二七년에 歸國하여 本國年會로 移名하였슴

一九一五년에 歸國하였다가 一九二一年에 回來하였고

一九二七년에 歸國하여 本國年會로 移名하였슴

一九一〇년에 歸國하였슴

一九一三年에 桂君牧師와 結婚하였슴

現役者

現役者

現役者

現役者

一九一二年에 申愛道氏와 結婚하였슴

現役者

一九一三年에 辭免하였슴

一九一八年에 歸國하였슴

現役者

一九一六年에 歸國하여 結婚하였슴

現役者

一九二八年에 歸國하여 辭免하였슴

一九一六年에 歸國하여 스미스牧師와 結婚하였슴

現役者

三 十 年 紀 念 報

一一

十一、韓雲雪牧師 一九〇一年十二月

一九〇八年에 歸國하였슴

十二、하운필嬢 一九〇二年九月

一九〇七年에 맥커슨牧師와結婚하였슴

十三、奇義男博士 一九〇二年十一月

一九二二年에 歸國하여 本國年會로 移名하였고 一九二六年에 宣敎部總務長으로 被選되었슴

十四、全約瑟牧師 一九〇二年十一月

現役者

十五、조든醫師 一九〇三年八月

朝鮮에 來渡한 지 數週日後에 歸國하였슴

十六、王來嬢 一九〇四年十一月

現役者

十七、魚源嬢 一九〇五年八月

現役者

十八、아이씨嬢 一九〇五年八月

一九一三年에 歸國하였다가 一九一八年에 別世하였슴

十九、王永德博士 一九〇五年九月

一九二五年에 歸國하여 于今까지 安息中

二十、芮吉秀嬢 一九〇六年十月

現役者

二十一、씨이嬢 一九〇六年十月

一九一一年에 全約瑟牧師와結婚하였슴

二十二、瑪義是嬢 一九〇六年十月

一九二六年에 歸國하여 于今까지 安息中

二十三、李一三醫師 一九〇七年四月

一九〇九年에 歸國하였슴

二十四、裴여만牧師 一九〇七年六月

一九一三年에 歸國하였슴

二十五、씨이嬢 一九〇七年九月

一九一一年에 裴여만牧師와結婚하였슴

二十六、전드릭嬢 一九〇七年九月

一九〇八年六月十九日에 京城에서 別世하였슴

二十七、닐리嬢 一九〇七年九月

一九〇九年에 許雅各牧師와結婚하였슴

二十八、李慰萬醫師 一九〇七年九月

一九二八年에 辭免歸國하였슴

二十九、람선敎師 一九〇七年九月

一九一四年에 歸國하였슴

朝鮮에派送을받았던男女宣教師의氏名

次序

氏

名

到着年月

備考

考

一、李德博士

一八九六年八月

一九〇一年에歸國하고一九一五年十月七日에別世하였슴

二、高永福牧師

一八九七年一月

一九一九年에歸國하고一九二一年에本國年會로移名하였슴

三、姜慕仁女史

一八九七年十月

一九二〇年十一月十二日에京城에서別世하였슴

四、河鯉泳醫師

一八九八年五月

現役者(一八九〇年九月에카나다專門學校宣敎會派送으로朝鮮에來渡하였슴)

五、한인씨嬢

一八九八年十二月

一九〇三年에덴의牧師와結婚하였슴

六、茂雅各牧師

一八九九年九月

一九一七년에歸國하였다가一九二一年에朝鮮에再來하였고一九二四年에歸國하였다가一九二八年八月二十八日에別世하였슴

一九一〇年에高永福牧師와結婚하였슴

七、칼를嬢

一八九九年九月

一九〇六年에허스트醫師와結婚하고一九二八年에京城에서別世하였슴

八、하모嬢

一九〇一年三月

現役者

九、羅約耳醫師

一九〇一年八月

一九〇六年에羅約耳氏와結婚하고一九一七년에別世하였슴

十、닐씨嬢

一九〇一年十月

朝鮮의來訪하엿던宣敎部總務의氏名

氏名	來訪한年紀
一、 램벗트博士	一八九九年、一九〇七年 (監督으로一九一九年、一九二〇年、一九二一年)
二、 카브夫人	一九〇七年
三、 핀션博士	一九一二年、一九二二年
四、 국크博士	一九一四年
五、 베니트博士(女宣敎會總會長)	一九一六年
六、 헤드孀	一九一六年
七、 룰닝博士	一九一九年
八、 하웰孀	一九一九年、一九二二年
九、 피커博士(엠틀會總務)	一九二一年
十、 윌넉스判事(平信徒事業部長)	一九二四年
十一、 고다드博士	一九二七年
十二、 케스孀	一九二七年

- (3) 一九一四年부터는朝鮮敎役者들 5年會에 許入되였슴
 (4) 一九一八年에 는 完全한 每年會가 組織됨

朝鮮의 來訪하엿던 監督의 氏名

氏 名

來訪한 年 紀

一、헨드릭스 監督	一八九五年
二、월손 監督	一八九八年、一九〇〇年、一九〇七年
三、겔로웨이 監督	一九〇二年
四、켄들너 監督	一九〇六年
五、워이드 監督	一九〇八年
六、호이스 監督	一九一〇年、一九一五年
七、머러 監督	一九一一年、一九一二年、一九一三年
八、엡킨스 監督	一九一四年
九、길고 監督	一九一七年
十、맥머리 監督	一九一八年
十一、렐벗트 監督	一九一九年、一九二〇年、一九二一年
十二、보에시 監督	(宣敎部總務로 一八九九年、一九〇七年)
十三、에인쓰워쓰 監督	一九二二年、一九二三年、一九二四年、一九二五年 一九二六、年一九二七年、一九二八年、一九二九年

第十八	一九一四年八月十九—廿四日	(3)	元 山	옛킨스監督
第十九	一九一五年九月廿九—十月四日		開 城	호스監督
第二十	一九一六年九月十三—十八日		京 城	奇義男博士
第廿一	一九一七年九月廿一—廿四日		元 山	길고監督

(每 年 會)

第一	一九一八年十月卅一—十一月四日	(4)	開 城	맥머리監督
第二	一九一九年九月三—九日		元 山	램벗트監督
第三	一九二〇年九月十五—十九日		京 城	램벗트監督
第四	一九二一年九月十四—十九日		京 城	奇義男博士
第五	一九二二年九月十二—十五日		開 城	보애시監督
第六	一九二三年八月卅—九月三日		京 城	보애시監督
第七	一九二四年九月五—九日		開 城	보애시監督
第八	一九二五年九月三—八日		京 城	보애시監督
第九	一九二六年九月二—六日		京 城	에인쓰위쓰監督
第十	一九二七年九月八—十三日		京 城	에인쓰위쓰監督
第十一	一九二八年九月五—九日		元 山	에인쓰위쓰監督
第十二	一九二九年九月四—九日		京 城	에인쓰위쓰監督

注 意

- (1) 一九〇五年第九回年會時報告書는出版되었으나會錄이無하야參考할수업슴
- (2) 一九〇六年과一九〇八年々會錄은出版되었으나報告書는無함

金 皮	金 安	張 安	張 安	許 張	許 張	許 金	許 金	許 金	許 金	王 劉	崔 劉	崔 金	許 金	金 許	梁 許	劉 許	劉 許	劉 甘
仁 道	仁 炳	仁 炳	雅 炳	雅 炳	仁 雅	仁 雅	仁 雅	仁 雅	仁 雅	永 轍	逸 轍	逸 智	雅 智	雅 智	柱 雅	敬 雅	敬 雅	保 敬
泳 秀	烈 烈	烈 烈	翼 各	翼 各	翼 各	泳 各	泳 各	泳 各	泳 各	德 泳	羅 德	羅 德	羅 德	煥 各	煥 各	三 各	相 各	相 利

南監理教會朝鮮宣敎年會外日字外場所外任員

回數

日 字

會 長

第一 一八九七年十二月八日

第二 一八九八年九月十七—廿一日

第三 一八九九年九月廿七—廿八日
十月十一—十一日

第四 一九〇〇年九月廿一—廿五日

第五 一九〇一年九月十四—十八日

第六 一九〇二年九月廿四—廿九日

第七 一九〇三年九月廿四—廿八日

第八 一九〇四年九月十四—十七日

第九 一九〇五年九月

第十 一九〇六年九月十七—十九日

第十一 一九〇七年六月二十一—廿五日

第十二 一九〇八年九月十六—十九日

第十三 一九〇九年九月二—六日

第十四 一九一〇年九月十六—廿日

第十五 一九一一年九月十八—廿二日

第十六 一九一二年九月五—十二日

第十七 一九一三年九月十七—廿五日

年會日字外場所

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場所

會 長

京城 李德博士

京城 兪 遜 監督

京城 兪 遜 博士

京城 李德博士

京城 兪 遜 監督

京城 兪 遜 監督

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三 十 年 紀 念 報

六

이冊의內容은朝鮮南監理敎會歷史를著述하기에不少한資料가包含되었다고말하겠다 어의才士가朝鮮南監理敎會歷史를速히著述하여사람의게有益이되게하며하나님의게榮光이도라가게하기를懇切히바라는바이다

一 九 二 九 年 十 月

京城南監理敎會傳道局에서

梁

柱

三

- 四、開拓事業
- 五、女宣教師
- 六、三十年間經驗
- 七、獨唱
- 八、醫藥事業
- 九、女傳道人事業
- 十、以後三十年
- 十一、讚頌歌第一
- 十二、祝福

下午順序

- 河鯉泳牧師
- 王來孃
- 金興順牧師
- 洪淳玉孃
- 李慰萬醫師
- 崔나오미女史
- 魚仁洙監督
- 魏任世長老司

- 一、讚頌歌第八
- 二、祈禱
- 三、우리의傳道事業
- 四、獨唱
- 五、回顧三十年
- 六、讚頌歌第三
- 七、祝福

- 洪鍾肅牧師
- 巨布計孃
- 魚源孃
- 尹致旻先生
- 夫羅萬牧師

祝賀式을舉行한後에는鮮文과英文으로小冊子를卽時刊行코져하였으나記者가여러가지職務에汨沒無暇하야出版이遲滯되였다 그러나過去二年間에를름이資料를抄集하야이冊의內容이그때보다좀더만케된것은그의報償이라하겠다 이冊의集成을爲하야協力하여주신여러분의感謝함을말지안는다

記者가一言을加하고자하는것은이冊이歷史가안인것이며또歷史를著述코져한것도안인것이다 그러나

(九) 教會自治基本金募集委員

九人

八、一九二六年每年會時에는一日을紀念日로特定하여祝賀式을準備的으로舉行하고十月十六、十七日兩日에는地方마다中心地를定하여가지고大々的으로祝賀式을舉行하며또其後에는便利하면各教會에서도舉行할事

但一九二六年每年會場은京城으로定하고祝賀式場은培花女學校運動場으로함

九、祝賀式準備에對한經費는如左한方法으로募集할事

(一) 今年々會席에서一時金으로收錢할것

(二) 義捐金을募集할것

(三) 總宣敎部에서幾許間補助하여주기를請求할것

一九二五年每年會에서는以上의方針을接受하고三十年紀念事務委員으로梁柱三、全요섭、甘보리、千실라嬢、林斗華、洪鍾肅、申公淑、等七氏를擇한後에一九二六年가을에그方針대로實行케하였다 그러나朝鮮의形便이그러한方針을實行하기에어렵게되었을뿐더러米國宣敎部에서도負債問題로因하여現狀維持만에도困難이업지안이한中이라그런故로祝賀式은一九二七年에하기로延期하였다 一九二七年에와서도形便이亦是同一한고로우리는不得已簡單한順序를가지고祝賀式만九月十日에第十回每年會中에서京城宗橋禮拜堂內에서左開의順序를가지고舉行하였다

上 午 順 序

一、讚頌歌第二百三十四

二、祈禱

三、開會辭

鄭春洙長老司

司會者

四、南監理教會가朝鮮에서文化事業과社會事業에對하여行한바 一 卽學校나病院과女子館事業을自初로大略記錄하며統計表와色掛圖를準備하여祝賀時에使用展覽케할事

五、祝賀를畢한後에以上에記錄한바를綜合하여朝鮮南監理教會三十年歷史를鮮文과英文으로編纂發行할事

六、三十年紀念을永久히紀念키爲하여少不下一萬圓의捐金을募集하여朝鮮南監理教會自治基本金

세울事

(一) 此基本金을募集할方法은祝賀時부터始作하여十一月末日까지에個人信者의게와教會團體의募集하되最高的捐金을내인個人의게와最高的捐金을내인教會의게와最高的捐金을내인區域의게와最高的捐金을내인地方의게와賞牌와旗로特別히褒獎할事

(二) 此機會를利用하여金과銀으로南監理教會徽章을만들어紀念品이되게하며거기서나온利益은此基本金으로드러가게할事

七、以上條目을實行키爲하여左開의委員을擇할事

紀念專務委員

七人

宣教師의氏名과事業委員

五人

朝鮮敎役者의氏名과事業委員

五人

神靈上事業委員

五人

敎育事業委員

五人

慈善事業委員

五人

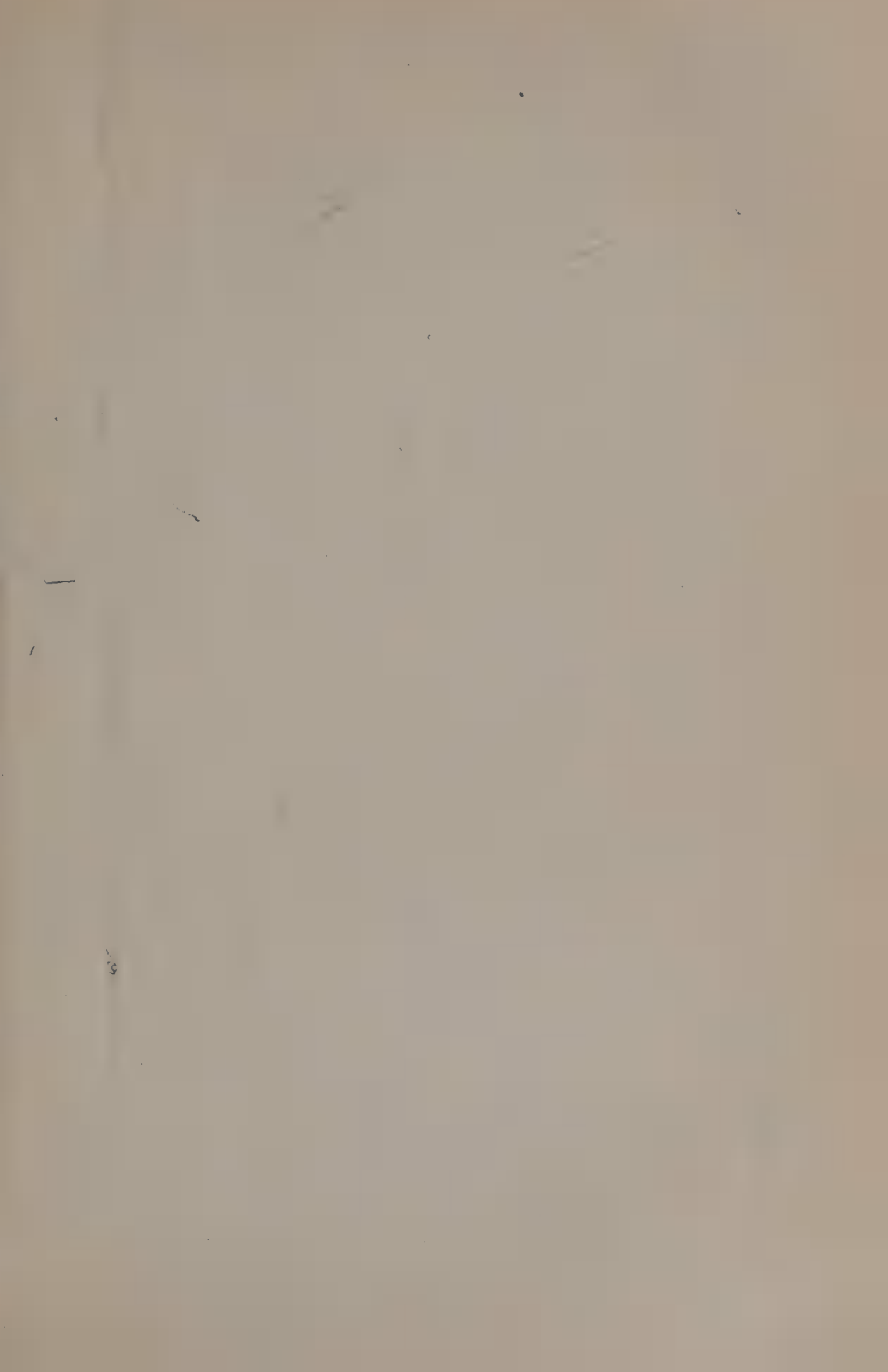
敎役者養成事業委員

五人

歷史編纂委員

三人

緒言



BX Ryang, J S
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 K6 anniversary. Seoul, Board of Missions, Korea
 R9 Annual Conference, Methodist Episcopal Church,
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